

THE POESIE OF
Floured Prayers.

Containing sundrie Meditations and Prayers gathered out of the sacred letters and vertuous Writers: disposed in forme of the Alphabet, of the most vertuous Lady, the Lady Elizabeths name.

Set forth by Sir IOHN
CONWAY.

Multattributiones Iustorum, &
de omnibus liberabit eos Dominus.
Psal. 34.

AT LONDON,
Printed for W. Sims,
and are to be sold by Ed:
White. An. 1611.

H. Maskell.

W. E. Buckley. July 6. 1852



b. 53 i 24

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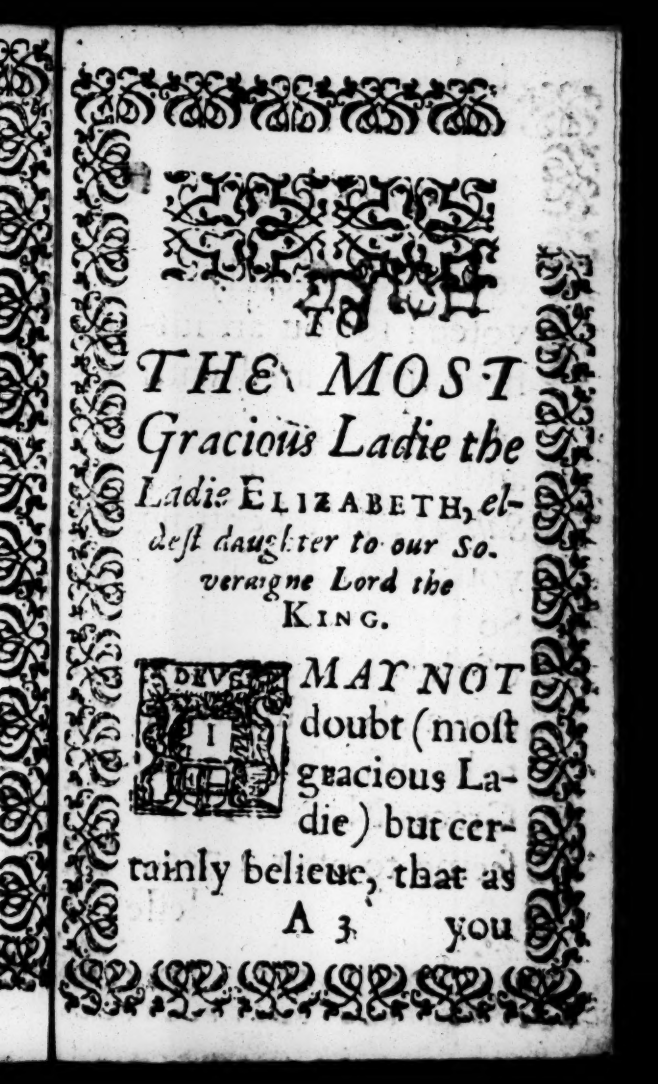
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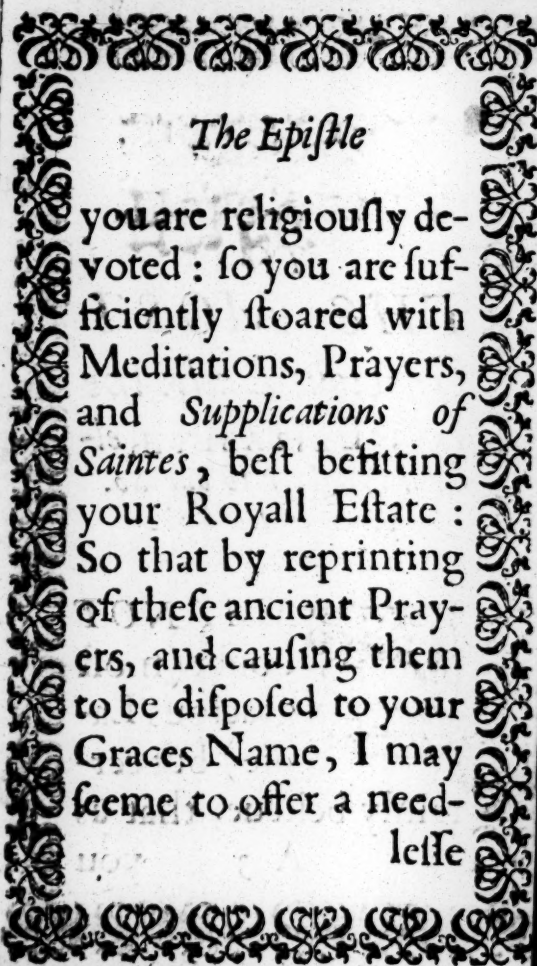




*THE MOST
Gracious Ladie the
Ladie ELIZABETH, el-
dest daughter to our So-
veraigne Lord the
KING.*



*MAY NOT
doubt (most
gracious La-
die) but cer-
tainly believe, that as
A 3 you*



The Epistle

you are religiously devoted : so you are sufficiently stoared with Meditations, Prayers, and *Supplications* of *Saintes*, best befitting your Royall Estate : So that by reprinting of these ancient Prayers, and causing them to be disposed to your Graces Name, I may seeme to offer a need-
lesse

Dedicatorie.

lesse Supply : Never-
theles, presuming vp-
pon your wel-knowē,
Princely, and gracious
acceptance of all that
which proceedeth frō
well-meaning mindes,
I have adventured in
all humilitie to offer
them vnto your most
Royall Service, to bee
respected, or reiectēd
at your pleasure ; for

A 4 whose

The text is enclosed within a decorative border of repeating floral and scrollwork motifs.

The Epistle.

whose most happy continuance in this world, and participation of perfect ioye in the world to come, I also will not cease to pray to almighty God.

*Your Graces most
humbly,*

VALENTINE SIMS.



De

Prou. 31.

BEautie and favour, are
things deceitful & vaine,
but the heart of a woman that
feareth the Lord, her body is
a rich portion, and she is wor-
thy to be honoured: for shee
openeth her mouth with wis-
dome, & in her tongue is the
Law of grace.

Pro. 16.

Confesse thy workes vnto
the LORD, and looke
what thou deuiseſt, it ſhall
proſper.

Eſay. 58.

Thy light ſhall ſpring out
in the darkneſſe, and thy
darkneſſe ſhall bee as the
noone day.

Pro. 28.

He that hydeth his finnes
ſhall not proſper : but
who ſo acknowledgeth them,
and forſaſeth them, ſhall haue
Mercie.

A

Flowred Pravers.

A Morning Prayer.

 **LORD** Iesus
Christ, which hast
redeemed all man-
kind from sinne, Death, and
Hell : thou which hast sayd,
I am the waye, truth, and
life: A way in doctrine, com-
mandements, and examples:
Truth in promises : Life in
reward. I come vnto thee,
early now this morning I
pray thee by thine ineffama-
ble love, wherewith thou hast
bought us wholly to bestowe
thy selfe for our security, that
thou wilt not suffer me euer

The Poefie of

to ftraye from thee, becaufe thou art the way; nor at any time diftruff thy promifes, which art Truth, and performeft whatfoeuer thou promifefte: neither let me reft in any other thing, becaufe thou art eternall life: without the which there is nothing that ought to bee defired, neither in Heauen nor in Earth. But let me learne as thou haft exactly taught what to belieue, and what to do, what to hope for, and in whome we ought to reft.

Thou which by the examples of thy life haft fhewed vs the way to immortality: and by thy fteps haft reftored to
vs

Flowred Prayers.

Is a plaine, easie, and profit-
table way, out of an vneuen
and rough way. Uphold mee
in thy benignity with thy sure
promises, that after this life I
may enter into thy heavenly
heritage. Therefore whilst
I am in this iourney, bee a
sure hope vnto me, to bee in
stead of a staffe vnto me wher-
with I am sustained. O Lord
that knowest the weakenesse
of my flesh, in the meane time
with the comfort of thy Spirit
so refresh my strength, wher-
by I may runne cheerefully.

And as thou being made
vnto me a way, dost drive a-
waye all errour. So being
made Truth, take awaye all

The Poesie of

distrust.

Finally, beeing made like
vnto vs, I beseech thee reuiue
mee dead in sinne, to liue by
thy spirit, relieuing all things,
vntill in the resurrection, all
mortality vtterlye abolished,
I may alwayes liue with thee,
and in thee, when Christ shall
be to vs all in all. For eternall
life is, to knowe the Father,
the Son, and the holy Ghost
to be one true God, whome
now through Faith wee be-
hold only in a glasse and in id-
dle: and then seeing more
felowly the glory of the Lord,
we shalbe transformed into
the same Image.

Therefore I beseech thee
most

Flowred Prayers.

most mercifull Saviour, that thou wouldest nourish Faith in thy Seruant, that I may neuer wauer in thy heauenly doctrine. Increase obedience, that I neuer turne from thy Precepts.

Fortifie constancie, that entering into thy Steppes, it bee not pulled backe, nor through the terrour or intisementes of Sathan ouerthrowne, but may perseuer in thee, which art the true waye vnto life. Build my sure trust, that being accustomed with thy promises, I neuer waxe old in the exercise of Vertue : but forgetting those things which are past, I may continually

15 3

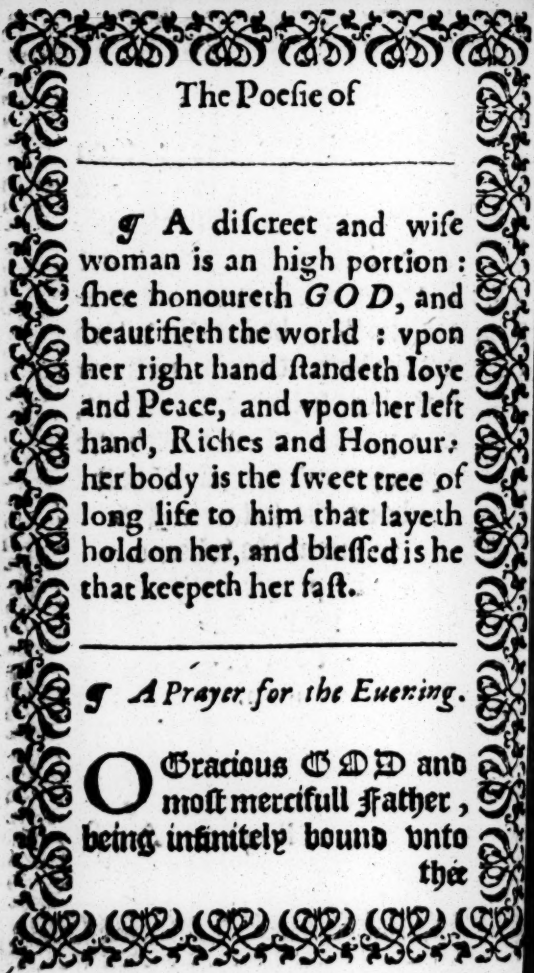
Striue

The Poesie of

strive to come to perfecter. Ac-
cept my contrite heart, the
invented sacrifice of thy de-
light, and the oblation of these
my Petitions, graunting the
summe of my requests. Blot
out all my offences for thine
own sake; defend me this day
with thy mighty hand, & in-
crease thy grace in me, y^e I may
in all thinges carrie vp right
sway, and equall iudgement;
living with thy people in the
light of thy worde, and feare
of thy Lawes. And daylie
more & more die to my selfe,
and liue and bee lead by thy
Spirit, fearing nothing but
thee, then the which nothing
is greater or mightier: louing
nothing

Flowred Prayers.

nothing beside thee : then
whome, nothing is more to
be beloued : gloꝝying in no-
thing but in thee, which art
the gloꝝy of all Saints:requi-
ring nothing beside thee which
art the best : desiring nothing
but thee, which art the full,
and perfect felicitie with the
Father and the holy Ghost
aboue the Starrie Fir-
mament : to whome
be prayse both
now and e-
uer, A-
men.



The Poesie of

¶ A discreet and wise woman is an high portion : shee honoureth *G O D*, and beautifieth the world : vpon her right hand standeth loye and Peace, and vpon her left hand, Riches and Honour: her body is the sweet tree of long life to him that layeth hold on her, and blessed is he that keepeth her fast.

¶ A Prayer for the Euening.

O Gracious *G O D* and most mercifull Father, being infinitely bound vnto thee

Flewed Prayers.

thee for thy manifold mercies
extended towards mee, I
humbly giue thee thanks a-
mong the rest, for thy protec-
tion of me this day: And I
most humbly pray thee to for-
giue mee all my finnes and
naughtines, whereby I am
made unworthy of thy fur-
ther goodnes and mercie. O
Lord receaue the intercession
of thy Sonne for all mine of-
fences. Accept this sacrifice
of my soule and body, which
I offer to be disposed off at thy
pleasure. Consider the brui-
ned sighes which I send from
my heart, for that I haue of-
fended thee, and giue care to
my prayers which I putre
15 5 forth

The Poetic of

foorth befoze thee to obtaine
thy pardon. Giue me a true
and liuely faith, Inhereby I
may laye holde vpon the me-
rites of the death and passion
of my Lord and Saviour Je-
sus Christ: Let his righteous-
nes make satisfaction to thy
iustice for my vnrighteous-
nes: and his obedience, pro-
cure pardon for my disobedi-
ence; and his holy perfection,
helpe and amend my vn-holy
imperfections.

Protect me this night with
thy mighty hand, and bring
mee to the light of the next
day. Renue in me a right spi-
rite, that I may receaue
Strength and abilitie to do thy
righteous

Flowred Prayers.

righteous will, and to stand
against all the assaults of Sa-
tan, that the old man which
I beare about in my body
may be crucified daily in me,
and the desire of sinne and er-
rour of worldly vanities may
bee destroyed, and the life of
my Sauioꝝ may alwaies ap-
peare in me. Lord grant me
these and all other good gra-
ces, euen for Iesus Christs
sake, my onely Lord and Sa-
uiour, in whose name I hum-
bly begge them at thy hands,
saying as he hath taught me,
Our Father, &c.

The Poetic of

¶ *A Prayer for the
Morn: g.*

O Lord thou high, and
mightie, whose Glorie
and Maiesty may not be com-
prehended, whose woord is
true, whose commandement
is strong, thou that ridest vp-
pon the Cherubins, and flyest
with the winges of the wind:
Thou God of all mercie, most
woorthy to be sought, before
whome the Hoastes of Hea-
uen stand with trembling,
whose Ordinance is dread-
full, whose Lookes drieth vp
the depthes, whose hands rus-
leth

Flowred Prayers.

leth the starrie Firmaments,
whose goodnesse onely giueth
the fruits of the Earth, whose
wrath maketh the Moun-
taines to melte, and consu-
meth the wicked, whose truth
beareth witnesse, and mercie
saueth the sorrowfull Sinner:
Thou, thou Incomprehensible
Creator, that neuer takest be-
ginning, and wantest end:
With of nothing thou hast
wrought me (with the won-
ders of the world) to thy most
seemly shape, and vouchsafest
thy dierie Death and passion,
to breake the danger of my
sinnefull deserts, and hast as
a carefull Captaine, cherished
my bodie with comfortable
gifts

The Poetic of

gistes vnto this present day:
Continue (oh God) such good-
nesse towards me vnwozthy,
which doe here with a contrite
heart and bowed knees, ap-
peale to the height of thy mer-
cie and louing kindnesse, to
accept my vnequall thanks
for the same: humbly beseech-
ing thy Fatherly goodnesse,
that thy holy hand may still
renew in me thy former gifts,
plenteouslie poured vpon me
from the prime of my birth
vnto this present: not remem-
bring (good Lord) my vnwoz-
thines of the same, noz frailty
of my passed yeares that spea-
keth against me, but altering
the ministers of thy wrath in-
to

Flowred Prayers.

to milde mercie. Graunt I
beseech thee, that through the
assistance of thy holy Spirit,
I may be led to correct what
is amisse, and that I may
now this day and euer here-
after perseuer in setting, orde-
ring, and performing all my
trauailes, counsels, and stu-
dies as best may accoꝝd with
thy blessed will, and cancell
the bandes of my heauye
charge. Assist me (oh Lord)
of all power, with thy prudent
skill and heauenlie grace, that
I may bee truelie able to ad-
uance Justice, and to hate
wꝛong, and so be found faith-
full in all that I take in hand.
Plant I beseech thee, by thy
heauenlie

The Poetic of . . .

heauenlie grace, and feare,
with obedience in mee, and
kindle in me y^e loue of thy ho-
ly spirit, that I may perseuer
in the truth of thy word, with-
out doubt or wauering, to the
end. Graunt this, oh migh-
tie God of Hostes, for the
Merites and Passion of thy
deare Sonne, my Lord and
Saviour Iesus Christ. A-
men.

*A Prayer for the
Euening.*

O Most mercifull G D D
and louing Father, with
feare and reuerence I ap-
proach

Flowred Prayers.

proach to thy throne this night that stealeth on me like a thiefe. I thanke thee for pre-
seruing me this day past, and I beseech thee suffer me not to fall into the horrours of the night. Forgiue me the innumerable offences that I haue committed this day; & those also which (if thy Grace preuent me not) I am like to fall into this night. Pardon them (oh Lord) they are more in number then the sand in the Sea, and more heauie to me then if Mountaines were layd vpon my breast: But I beseech thee receaue me to mercie, and giue me grace to be more careful of the performance of thy holie

The Poesie of

holie will. Suffer no uncleane thoughts to pollute my bodie and soule : and whether I sleepe or wake, giue thine Angels charge ouer me, that at what houre soeuer thou callest me, I may like a faithfull souldier be found ready to attend thee my Lord and God, euen for Iesus Christs sake my onely Lord and Saviour, Amen.

I In the multitude of thy mercies will I enter into thy house (oh *G O D*) and in thy feare lift vp my handes and heart, towards thy sacred seate, and honour thy Holy name.

The

Flowred Prayers.

*¶ The Confession of a
Sinner.*

O Most blessed Father of
euerlasting blisse, and
gracious giuer of all goodnes,
I say most precious Patron
of all Princely power, and
God of all mercie, I wretched
sinner, and vncleane Crea-
ture, with so much humilitie
as possible in me is, and with
full trust in thy goodnesse, doe
prostrate my selfe before thy
Sacred seate: confessing my
griuous, huge, and deepe of-
fences, wherewith I haue of-
fended thee, my most louing
Father,

The Poesie of

Father, euen vntil this houre:
I haue not feared to commit
those execrable wicked deeds,
which thy onely beloued Son
my humble Lord and Savi-
our, by his bitter blood-shed-
ding hath washed, and with
so pinching panges purged. I
confesse also vnto thee, most
mercifull father, my great and
horrible ingratitude where-
with I vnwoodzthy creature,
haue euer most vnthankesul-
lie answered thee, and thy
Sonne, 'n lietu of all the loue,
goodnesse, and fidelitie, which
thou hast bestowed on mee:
which now, so long and ma-
ny years hast spared my wic-
kednesse and sinne, and be-
nignely

Flowred Prayers.

nighely suffred all iniurie,
and contempt offered thee,
through my disobedience and
wilfulnesse. Yea, thou hast
required mee to repentance
with great gentlenesse, that
thereby thou mightest winne
my heart to decke thy Habita-
tion therein, with the Boughs
of thy Loue. And how after:
(oh Lord G D D) haste thou
knocked at the Dore of my
Conscience, by thy inspirati-
on : wooed mee with thy be-
nefites : cheared mee with
thy comforts, and most migh-
tilie put to flight my dreadfull
daungers : yet hast thou suf-
fered repulse, I haue alwaies
turned ny backe to thee, and
thou

The Poetic of

thou notwithstanding haste
meekely suffred it. Oh how
rustlie couldest thou haue
thzowen me to Hell: yet mer-
cifullie hast spared me. True-
lie it is maruaile (most sweet
Saviour) that my heart brea-
keth not through vehement
sorrow, when I recount these
things. Neither is Hell it
selfe, with all his paines, of
force to correct my malicious
wickednesse, I am vnworthy
to bee called thy creature, or
one whome the Earth should
sustaine, or nourishmentes
yeld their naturall food. Per-
uaile it is (oh Lord) that thy
Creatures and Elements, do
not reuenge the iniurie, and
con-

Flowred Prayers.

contempt which I haue made
thee through my manifold ini-
quities.

But now, most louing Fa-
ther haue mercie (I beseech
thee) on me, and to me mise-
rable and desolate sinner.
Turne the eyes of thy diuine
fauour, and with the winges
of thy mercie couer my infir-
mitie. Open vnto mee the
Bowels of thy benignitie:
and receiuing me into thy fa-
uour, forgiue my slackenesse
in turning to thee: Open to
me thy bosome of bountie and
louing kindnesse, and reple-
nish me with the nourishment
and solace of thy grace. I
beseech thee, Lord God, sith
of

The Poetic of.

of thy mercie, and for thy
Sonnes sake, thou hast hi-
therto spared me; confirme
now that swiftly in me, wher-
vnto from the beginning I
am ordained. And woe to me
vnhappie sinner, that haue
lest so louing and mercifull a
Father, who euer tendered
me. Yet haue I denyed thee in
my heart, wherein thou hadst
determined the Tabernacle
of thy delight, and haue defi-
led it, and made thereof a ves-
sell of iniquitie, and a denne
of vncleane Spirits. I con-
fesse my selfe (oh Lord) the
most wicked of all that the
world sustaineth: But ne-
uertheles, I trust in thy good-
nesse:

Flowred Prayers.

nesse : For as my sinnes be
aboue number, so is there no
number of thy mercies : O
most louing Father, if it seeme
good to thee, thou canst make
me cleane : Heale my soule,
I confesse I haue sinned. Re-
member Lord those comforta-
ble words, which thou spakest
by the Prophet, saying: Thou
hast done wickedly with ma-
ny, yet turne to me and I will
receiue thee. True lie most
mercifull Father, I trust as-
suredlie in these sweet words,
and with my whole heatt
turne mee to thee, as though
thou hadst spoke these words
to me alone, and wouldest call
none other, for I am the vn-
C cleane

The Poësie of

cleane and vnfaithfull soule,
the prodigall and wandring
Sonne, who hath alienated
my selfe from that Father of
Light, from whome all good-
nesse springeth, loosing and
neglecting all thy large giftes,
which of thy bountifull libera-
litie thou hast graunted : I
haue strayed from thee like a
wandering sheepe. I haue
forsaken thee the fountaine of
Living Water, and digged
to my selfe muddie pittes:
seeking outwarde comforts
which hold no water, haue fol-
lowed Tempozall and transi-
torie delights, which vanish
swiftlie as smoake. I haue
left also the bread of Life, and
eate

Flowred Prayers.

eat the dreggs of Swine, following mine owne sensuall appetite and beastleie affections. I haue forsaken thee, the chiefe, most perfect, and continuall good, and haue inclined to terrestriall and transitorie things. Therefore I am become Naked, Poore, Miserable, and vncleane, and as a Calfe tied, doe festure through mine owne infirmities. But I praie thee (oh Father) remember not the contempt and Iniurie thou hast receiued of me; pardon the passed faults of my tender yeares: let not the old soares of wandring youth in settled yeares breake out to new bleeding

The Poesie of

ding woundes. Accept the pittifull passion of thy deare Sonne, in satisfaction of my former heaped euils, & graunt Lord to mee sorrowfull sinner, the assistance of thy holie Spirit, to continue this I haue begunne, to the health of my Soule and quietnes of mind, and my tongue and heart shal speake the Triumph of thy louing kindnesse and mercie, both now and euer. Amen.

Eccles. 4.

Deliuier him that suffreth wrong, from the hands of the oppressour, and be not faint-hearted when thou sittest in Iudge-

Flowred Prayers.

Iudgement, decide Law with Equity, and Iustice with mercy, bee fauourable to the Fatherlesse, and bee in steade of a Husband vnto their Mother, so shalt thou bee blessed in sight of the Highest, and he shall loue thee more then doth thy Father and Mother.

Eccles. 9.12.

Day and night let the broad Gates of thy bounty be open to the Discreete and Vertuous. Set honour alwaies vpon the head of the lowlye. But to the prowde and ambitious, keepe thy selfe secret and straunge : giue not thy
C 3 bread

The Poesie of

bread vnto him, least hee become mightier then thy selfe, nor trust not thine Enemy, at any time : for like as Iron cankereth, so doth his wickednesse, though he humble himselfe greatly, yet locke vp thy mind and beware of him, set him not by thee, nor on thy right hand least he turne, get into thy place, take thy roome, and possesse thy Seat.

Pro. 16.

The cherefull countenance of the King, is Life : his louing fauour, is as the Euening dew.

Loue

Flowred Prayers.

L | Loue God aboute all.
A | Accept the wise
D | Doe no man wrong.
I | In mercie delight.
E | Expect a reward.

E | Encrease Knowledge.
L | Let vertue guide.
I | In Prayer perseuer.
Z | Zelously aske.
A | Acknowledge Sinne;
B | Beware of presumption.
E | Enuie no man.
T | Tender the Helpelesse.
H | Hope for Heauen.

Holy, briefe, and com-
fortable Meditations, or
Prayers discifering in Alpha-
bet forme, the gracious name
of the Ladie Elizabeth.

L Oath not the Prayer of
one that is in trouble :
turne not away thy face
from the needie : de-
spise not the selie sew-
ter : nor grieue the
heart of the helpelesse :
for if he complaine in
the bitternesse of his
soule, his prayer shall
be heard, euen hee that
made him shall heare
him.

Lighten in mee (oh
God)

Flowred Prayers.

God) the Image of thy selfe,
though I looked backe from
thy Lawes, chastice me to a-
mendment : but suffer not
the woorkes of thy hands to
perish.

Thou hast created my heart,
and giuen me a will to order
the same : so Lord I most
meekelic yield the same again
into thy hands.

I pray thee by thy holie spi-
rite, so direct my waies, coun-
sels, and woorkes, that they
may be of chiefe regard with
thee, good God the giuer of all
mercie, suffer not my Soule
to perish through the infirmi-
tie of my flesh.

For thy Sonnes sake; and
C 5 thine

The Poesie of

thine olunglozie, set both now
and euer his death and passion
betweene thy iust Iudgement
and the perill of my soule.

A thirst after thee, oh God,
and sith thou seest my heartie
desire is to serue thee, and liue
in thy rule, and to die in thy
Faith and fauour, allowe of
mee, and with thy mightie
hand assist me.

Graunt that the Celestiall
kingdome of thy grace and
mercie euer occupie my heart,
and worthislie purchaseme the
sweet participation of thy
glorious Throne and Paice-
lie.

Deliver mee Lord through
thy grace : for in all my pro-
per

Flowred Prayers.

per woorkes and deuises can
be found no sure shield of de-
fence for me.

Cast not away my sorrow-
full soule : Remember the
pittifull Passion of thy deare
Sonne, and suffer it not to
perish.

Guide my fete in the shi-
ning light of thy Clertie : car-
rie me aloft from the snares
of the vngodlie : and from
the traitorous trappes of the
malicious saue me.

Suffer not thou (oh Prince
of all power, who rulest the
heauens and earth) that any
cankred, or malicious sto-
macke rebell, or increase a-
gainst me.

Pardon

The Poetic of

Wardon my cursed crimes :
release my direfull debts: giue
me againe thy grace : wzappe
bp my woefull wounds that
fester in my feeble flesh:grasse
mee a new with the garni-
shing of thy grace : so shall
thy glozie growe, and my gai-
ned gladnesse heale my gro-
ning griefes.

If I deserue the fulnesse of
thy furie to fall vpon me, yet
as a louing Saviour rule o-
uer the roughnesse of thy
rage, and let thy most meeke
mercie measure my paine , as
thou haste donne vnto num-
bers .

Grant most gracious God
of all victorie, that I may e-
uer

Flowred Prayers.

uer haue thy power, and right
hand to be my resident Roke
of refuge.

Giue gracious eare to my
requests, bee thou my staie in
euerie stozme and perill, for
all mans staies are vnsteadie.

Beate downe therfore
mine enemies with thine own
hand and Sword, which art
mine onelie aide and Protec-
tour: giue me thy grace, and
I shall neuer cease to giue thee
glozie: both with my tongue
and heart shal I ioyfully sing.
Dominus illuminatio mea, &
salus mea, quem timebo? Do-
minus Protector Vitæ me, à
quo trepidabo? The Lord
is my light and my saluation,
whome

The Poetic of

Whome then shall I feare: the
Lord is the strength of my
life, of whome then shall I be
afraide? Amen.

A

L I thy delight being
in equitie and Iustice,
incline thine heart to
me cy: then shall thy
light breake forth as
the morning spring,
and thy health flo-
rish: thy righteous-
nesse shall preserue
thee, and the glorie
of the Lord shall im-
brace thee.

Send me (oh God)
with thy grace, and enrich me
with

Flowred Prayers.

with thy Spirit : illuminate
my mind with thy vnderstan-
ding : be vnto me a sure sal-
uation, and whome should I
feare.

Trulie neither will I feare
any bodilie oꝝ ghostlie enimie,
thou being the strength of my
life.

Though innumerable hostes
doe rise against me, my Spi-
rite shall trust in thee, and in
my heart will I neuer bee af-
fraide.

Arme mee with strength
of warre (ch G D D) and
teach my hands to wage bat-
taile.

And I shall lay flat the e-
nemies of thy truth, and ioy-
fullie

The Poesie of

fullie resist all those that rise
against me.

My life shall ever declare
thy sauing health, and my
soule shall not cease to sing
thy praise.

Thou haste deliuered mee
from the chaines of Hell: and
when I haue beene wrapped
in the dangers of death, thou
hast cleared my pathes of all
stumbling blocks, and made
thy rich mercie my Candle.

Lord, if I haue beene vn-
thankesfull, a broken minde
shall bee thy sacrifice: my
heart shall ever dwell in the
house of thanksgiving, and
my spirit still mourne for her
vncindnesse.

Haue

Flowred Prayers.

Haue mee Lord I beseech thee, in the day of my distresse, for thou art the Horne of my health, the shield of my glorie, and bearest vp mine infirmitie.

Let them bee consumed in their deuises, that shall worke against mee, and faile of their force in the houre of their pretence.

Howe vpon them the Mill of thy wrath, let them sinke by themselves, and saue thy Seruantes that trust in thy mercie.

I will honour thee for my sauiour, and praise thee for a God aboue all Gods. Amen.

Doubt-

The Poetrie of

Doubtles, God is gracious and mercifull, he forgiueth sinnes in time of trouble, and is a defender of them that seeke him with heartie prayer, and wholie put their trust in his mercie and truth.

Direct my feete (oh Lord) in the waies of peace, and keepe my hands cleane from innocent blood.

Lord giue me grace to performe the trauailes of this Pilgrimage before thee, with a pure mind and cleare conscience,

Flowred Prayers.

ence, that when thou shalt shew thy selfe towards euerie creature according to their dedes, I may be rich in thy mercie, and not dread thy presence.

To thy mercie I appeale, I flie vnto thee, I depend on thee, fearing thee, and reuerencing thee, louing thee, and trusting in thee.

If thy wrath waxe hot against mee, I cannot withstand. If thou punish me according to my deserts, I cannot beare: deale mercifullie therefore with mee, heale my sores, and pardon my sinnes.

Whilst I tread this wearie Labozinth, leaue mee not

Lord

The Poesie of

Lord to my selfe, but graunt
mee thy continuall grace for
my staffe.

I am not of might in my
selfe to doe any thing that is
good : my righteousnesse and
glorie stand in thy hand.

Therefore (oh Lord) I ap-
peale to thy mercie, and pray
thy grace, that I may in mind
be made strong with thy holie
Armour, which I desire may
bee thy righteousnesse for my
Brest-plate : firme faith for
my Target : hope of mercie
for my Helmette, and true
knowledge of thy woord for
my Banner : so that I may
stand here strong and perfect
against thine enemies, and
in

Flowred Prayers.

in a newe life participate thy
ioyes.

I will blow thy wonderous
name through thy people, and
will praise thee amongst all
the faithfull.

My praises shall haue be-
ing vnto the farthest part of
thy congregation, and my
bowes will I perforce in
the sight of all them that feare
thee.

I will endeavour that the
endes of the World shall re-
member themselves, and will
do my best to turne them vn-
to thee.

Giue me therefore ioyful-
nesse of heart, rest of consci-
ence, continuall comfort in
thy

The Poesie of

thy word and truth, and that
I may with a thankfull
mind, aduance thy name for
euer.

Yea, in the feare of God
who so liueth, shall
gather his Fruites in a
pleasant Garden of
blessinges ; it giueth
thee true Honour, Glo-
ry, Triumph, and ioy-
full Crowne.

Yea, in the multitude of
all my sorrowes that euer I
haue had in my heart ; Thy
comforts (oh Lord) haue euer
refreshed me.

Such is thy louing kind-
nesse

Flowred Prayers.

nesse, and aboue all, thy mercie : that if I should straine farther in my vnthankfulnessse, mine owne thoughtes would accuse me.

Therefore I doe come vnto thee to bee taught thy Testimonies, that I may make thy Lawes my delight.

Truelie hoping of thy grace for my assistance, I do meane to make thy cōmandements an Alley of my pleasure to walke in, and the Trueth of thy woords will I weare on, as an Armour against mine enemies.

Guide my fleshlie cies (oh Lord) least they behold vanities, and my heart in thy righteousness.

The Poetic of

teousnesse.

Plucke my fete into the
pathes of thy Precepts when
they would wander : print
the remembrance of thy good-
nesse alwaies in the table of
my heart, and let my power
faile to offend thee.

Heape my hands with sure
hope of my saluation, satisfie
my faith in the forgiveness of
my sinns, that my fraile flesh
wauer not in thy mercie.

Temper my tongue (oh
Lord) that it alwaies teach
thy Testimonies, looke vpp
my lips, that out of my mouth
doe not proceede neither blas-
phemie of thy name, Hazard
to my soule, nor hinderance
to

Flowred Prayers.

to any creature.

Wolue dōwne thine cares
(oh Lord) and strengthen me
in these requestes. For be-
hold, I bowe the knees of a
contrite heart, and with as-
sured mind do hope them
for y^e truth-sake, which
I will euerlastingly
praise. To thee bee
glozy for euer and
euer. A.

men.

B

Exercise

The Poetrie of

EXercise mercie, and set
thy bread and Drinke
vppon the table of the
poore and hungry: co-
uer the Naked with thy
clothes, and these shall
deliuer thee from Sin,
and Death, and not suf-
fer thy Soule to come
in darkenesse.

Zechiell the Prophet
saith, When the wicked tur-
neth from his vngodlines hee
hath done, he shall saue his
Soule.

With thy Seruant Esau,
therefore I say (oh Lord) thou
art a great, and feareful God.
Thou keepest couenant, and
mercie with them which loue
thee,

Flowred Prayers.

thx, and keepe thy commaundements.

And with thy Apostle Barnabie, I acknowledge I haue sinned, I haue offended, I haue bene disobedient, and gone backe, yea, I haue departed from all thy pathes, and Iudgements.

Lord to thee belongeth righteousness and Mercie, to me shame and destruction for my Iniquitie.

Yet Lord enter not into iudgement with thy seruant, for no flesh is righteous in thy sight : neither correct mee in thy wrath, for then I shall not abide it.

Haue mercie vpon me, (oh

The Poetrie of

Xercise mercie, and set
thy bread and Drinke
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E

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neth from his vngodlines hee
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Soule.

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therefore I say (oh Lord) thou
art a great, and feareful God.
Thou keapest couenant, and
mercie with them which loue
thee,

Floured Prayers.

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Haue mercie vpon me, (oh

The Poesie of

Father) from the depth of thy
mercie take pittie vppon mee:
forgiue (Lord heare my Prai-
er) and blot out mine offence.

Let thy louing face shine o-
uer the worke of thy handes,
that lieth waste: Lord for thy
owne sake doe it.

Encline thine eare and heare
mee, behold how desolate I
am, stretch out thy hand and
helpe mee Lord, I desire to
come to thee, and my weake-
nesse is such, as without thy
helpe, I am not able to raise
my selfe vnto thee.

Therefore Lord remember
thy sweet promises, tarrie not
ouerlong, strengthen me with
thy holie Spirit, heare my
Pray:

Flowred Prayers.

Prayers, and wash me in thy
righteousnes.

I cast not theſe petitions
before thee, hoping in mine
owne Merites, which, are
are none, but truſting in thy
great mercie, and ſweet pro-
miſes. Wherefore Lord heare
me, and forgive me, and I
ſhall live for ever.

Let Enmity paſſe, which
ſeeketh Death and De-
ſtruction, and before
thou prayeſt, forgive,
els thou heapeſt venge-
ance on thy ſelfe.

God make thy waies
known vnto me, that I may
D 3 walke

The Poefie of

walke fo perfectlie , that no
kind of Sinne ouercome me.

Thou leadeft straight in
iudgement , and giueft fight
to the blind.

Thou art neare vnto them
that call vpon thee with faith-
full heart : haue mercie vpon
mee, heare me, and giue
me a Heart to pray vnto thee.

Laye not againft mee my
fins paff : but fo; thine own
fakc forget them.

I vnderftand not all mine
errours, my finnes haue ta-
ken hold on mee, and of my
felfe I am not able to return.

Send me therefore thy holy
helpe, to ftrengthen mine in-
firmities.

Keape

Flowred Prayers.

Keep my mouth and lips:
and let the thought of my
heart bee acceptable in thy
sight.

Permitte not the woord of
Truth to depart my breast:
suffer not Malice to dwell in
my heart.

Deliver me from false sur-
mises, and accusations of
men: rule mee after thine
owne will and pleasure.

Remove from me vanities
and let not the scoote of Pride
take holde on mee, so shall I
be free from the greatest sin.

Stay and keepe me from e-
uerie euill waye, for in thee I
trust, it is thou onely that
canst helpe, Looke vnto mee

The Poesie of
with thy mercies, and graunt
me grace in thy sight. Amen.

IN equitie, Loue, and
Truth, gather all thy ri-
ches : in the handes of
the poore laye vppe thy
Armes, and these shall
defend thee from euill :
fight for thee against thy
enemies, better then the
strength of mightie men,
preserue thy fauour as
the apple of an Eye, and
rise with thee in the day
of Iudgement, to paye
thy reward on thy head.

A hope of thy mercie,
and forgiveness (most mightie
tie

Flowred Prayers.

tie and dreadfull God) In whose
truth is vnspotted, I am bold
to come befoze thee.

My trust is good, I shall be
heard, for that thou hast euer
borne the true head of all Iu-
stice, and delightest in truth.

Denie thy selfe thou canst
not; for thou hast promised,
In what time soeuer a Sin-
ner doth with a broken heart,
repent his wickednesse: at
that instant thou wilt cansell
the records of thy remem-
braunce: and the sowlenesse
of his fault shall remaine no
blemish to his soule.

Hear mee now therefore
(oh Maker of Heauen and
earth) Acknowledge I haue
D 5 sinned,

The Poesie of

sinned, and done vnpleasant
things in thy sight.

I confesse the misdeedes,
which rebell against my
Soule, with Saul, saying: I
haue sinned, I haue played
the foole, and haue erred ex-
ceedingly.

And with like humble,
lowlie and faithfull heart, as
did King Dauid: who vn-
fainedlie cried out his sinne,
and became thy seruant.

So (most Holie) in hope
of the same hire, with con-
trite heart I sigh and say: I
haue broken thy Lawes, and
not walked in thy Comman-
dements.

If I should now recite,
and

Flowred Prayers.

and number the Mountaines
of my misdoedes, which ouer-
whelme my bodie, and that
are eager enemies to my pi-
ning Soule, the day were too
short.

Lord I neede not, thy blis-
full Seate is aboue the starry
Firmament, and thou sittest
on high beholding what is
done amisse in the Earth be-
lowe.

My wickednes that I most
iecretlie haue comitted to t'
Celestiall eyes: haue been ma-
nifest.

Forgiue me good Lord, that
my tongue may iustifie thy e-
uerlasting Truth, that others
beholding in me thy manifold
mercies,

The Poesie of

mercies, may likewise with
me be ashamed of their euill,
and seeke after thy mercie.

Woe am I, that my heart
hath been so long vnacquain-
ted with the Wel springes of
thy Truth, that my handes
haue wrought vnrightheous-
nesse, and heaped sinne vpon
sinne.

Turne awaye from the
sight thereof, the fulnesse of
thy furie.

Exchange the roughnesse
of thy rage into meeke mild-
nesse, before thou correct mee,
most louing Sauour.

I am not able to abide thy
heauie displeasure : if thou
chastice me with thy rodde of
Iustice,

Flowred Prayer.

Iustice, I perish.

I haue not one good deed to
preserue, mine offences beare
number with the flowers and
blossomes of the Spring : my
truth is no whitte, and with
vnrightheousnesse all is defi-
led.

Forgiue me oh Heauenly
King: forget, thou that art the
sweet spring of my soule.

Giue mee thy holy Spi-
rite, that it may be with mee,
and labour with me to attain
thy blessed fauour : for mine
ignorance cannot desire that
I ought, neither can my fee-
ble strength without thine
ayde, rayse mee vnto thy pre-
sence.

Thy

The Poesie of

Thy Spirit will helpe
my debility, and make right
intercession for all my necessi-
ties.

Thy Spirit will make mee
praye with such humblenesse
of heart, and sorrowfull sigh-
ings, as no tongue can tell.

That gift most precious,
will hold mee vp, where flesh
would fall, and guide my fee-
ble fete in the light of the
Lord.

The Spirit (I say) will
purge me from all earthly af-
fects, and lift me vp to heauen-
ly things.

Therefore conioyne mee
(oh God of all mercy) to thy
holye Spirit, to teach mee to
treade

Flowred Prayers.

tread the steady steppes of thy
worthy will.

So shall I lead my Life in
the true Lame of thy louing
kindnesse, and with a strong
and stable mind, perseuer in
Prayer vnto the end.

Graunt mee therefore for
thy Truth and Sonnes sake,
that I may enioye this sweet
possession of thy holy Spirit,
which may alwayes lead my
labours after thy lyking, and
keepe my heart in thy feare.

Sweet Iesu make a coue-
nant with mee, that I neuer
may become an enemy vnto
thee any more, nether be found
vnwoorthy of thy rich mercy
and bountifull benefites: but
that

The Poesie of

that the remainder of my life
unployed in thy Seruice, may
iustly moue thee to forget y
iniquity of my tender yeares.

Continue thou God of all
comfort with increase,
by the assistance of
thy grace, what
I haue be-

gun:

So shall I liue to glo-
rifie thy might and
mercy soz euer
and euer.

Amen.

Zeale,

Floured Prayers.

Z Eale, anger, careful-
nesse, and sorow, cause
celeritie of old Age,
Iustice, mercie, equity,
and truth, make glad
the holy Ghost, and to
a merrie heart is giuen
long life, & sweet tast.

Acharie spake from
thee (O Lord) saying : Like
as I deuised to punish you,
what time your Fathers pro-
uoked mee vnto wrath, and
spared not:

Euen so am I now minded
to doe well vnto the house of
Iuda and Hierusalem, there-
fore feare it not.

Now

The Poësie of

Now the thinges you shall
doe (saith the Lord) are these:
speake every man the truth to
his neighbour, execute Iudgement
truely and peaceable
within your Doortes, none of
you Imagine euill in his
heart, and loue no false
oathes.

O Lord, of my selfe I am
so sinnefull and ignozant, that
I cannot speake no: thinke
a good thought, much lesse to
do well in deed.

Assist me therefore with thy
grace, that I may doe as thou
hast commanded.

And let me comfort my selfe
with thy sweet wordes by thy
Prophet, which are, That as
the

Floured Prayers.

the house of Iuda and Israel
were accurst amongst the hea-
then, so thou doest promise to
make them a blessing.

Am not I an Offspringe of
that seede (O Lord) to whome
thou diddest promise this bles-
sing?

O? were not these things
written to put mee in mind of
thee, and cause me turne from
my wickednesse, and trust by
thy mercy to obtaine fauour
again?

Remember then O Lord) in
thy Mercy. Turne me, and
I shall be turned : say to my
Soule, I am come vnto thee,
thy health and thy saluation.

A

The Poefie of

A

Double tongued mā
is to be abhorred: and
he that beareth hatred,
can nether pray right-
ly, nor ſpeake truly, of
whom beware, for the
malicious & double
tongued, hath ouer-
throwē high Palaices,
& laid waſt ſtrong Ci-
ties: who ſo harkeneth
to thē ſhall neuer find
reſt, nor dwell in ſafe-
ty; neare the Prince
they are more perilous
then a Fiſtula in the
breſt to the health of
Man.

Uſenge not thy ſauſe
on

Flowred Prayers,

on me thou God of al Iustice:
forgiue mee my contempts of
thy Commaundements, and
omission of prayer.

If thou giue me equall pay
of my Merites, I perish.

Forget my wickednesse I
beseech thee, and clothe mee
with the comfort of thy com-
passion. Purifie my Soule
and Bodie, wash away my
wickednesse with the bloud
breaking from the Cloudes
of my Saviour Christ, and
I shall no more be unkind.

Giue mee Wisedome to
knowe all thy preceptes and
pleasure: graunt thy mercy e-
uer to keepe me, and thy grace
to guide me,

At

The Poetrie of

It yzketh mee that euer I
did forsake so swete a Lord
and Saviour : my sorrowe
wasteth me, and my sighes o-
uerwhelme my heart.

Haue mee in remembrance
therefore, for I tremble and
quake : were not thy mer-
cie knowen, I should vtterly
despaire.

Turne away the stroke of
thy vengeance from me, bring
my mind out of trouble, into
rest.

Fetch now againe (thou
most precious Prince of all
power) that which thy puis-
sant might hath shapen.

Restore (Sonne of the Fa-
ther Almighty) that which
thou

Floured Prayers.

thou hast so well guided, and
bought with terrible toz-
ments.

Take againe into the Sa-
cred seate of thy blessed custo-
die (Lord God Holy Ghost)
my Bodie and Soule, that
haue wandred.

Thou hast pittifully preser-
ued them long from the vio-
lence and vtter destruction
of the wicked Serpent, and
throwes of worldly chance.

Most mighty God sith thou
hast aduanced thy Glorv by
such compassion, continue in
me hearty Prayer : put about
me the girdle of thy grace, and
lincke my loue in the loze of
thy lawes, and my heart shall
be

The Poesie of

be thankesfull.

Day and night will I say,
blessed is the Lord. And will
praise thy Name, and magni-
fie thy mercy for ever and e-
uer.

B

E ashamed of sins and
vnrightheousnes : be a-
shamed to turne thy
face away from thy friend
in his need: be ashamed
to obbraide thy friend
with thy gifts: be asha-
med to take, & not to
giue : but be not asha-
med of the truth of god
& his Couenant: but do
thy best to fulfill it, and
thou shalt liue.

Be my comforter in
all

Floured Prayers.

al counsellors and dangers (oh
God) make cleare my vnder-
standing and heape my Foete
with new effects, and Spiri-
tuall motions.

Renew my Body and spi-
rit, that all sinne fly from me,
and grant that I liue to righ-
teousnesse.

Worke vpon me the Spi-
rit of thy grace: lead me with
the True knowledge of thy
worde.

Hold my heart alwayes in
thy feare, build a true faith,
and hope of thy promises and
mercie, in the Bowels of my
breast.

The heavenly Father of our
Lord Iesus Christ, hath pro-
mised

The Poetic of

mised it unto me, for his sons
sake I seeke it : and for that
thou mayest ouercome when
thou art Iudged, denye mee
not.

Though there belong no-
thing to me but confusion and
shame, yet (Lord) correct mee
not in thy dreadfull displea-
sure, but with the louing fa-
uour of thy face, looke vpon
my festured wounds. Heale
them (good Lord) from the bot-
tome let them be healed.

Singgle thy mercy and pre-
cepts, and sow the seed of them
so deepe in my heart, that no
burning blasts of persecution
make ashes thereof : neither
any thornes or cares of this life do
choke

Flowred Prayers.

choke it: but that it may bring
forth, as thou hast appointed
like good ground, thirty sere,
and an hundred folde.

The frutes of my harvest
Lord, shall bee the flowers of
thy glory: my tongue shall al-
waies speake of thy maruai-
lous woꝝkes, and my heart
shall keepe thy Lawes.

I will not denie thee (my
God) for the power of any
wicked, but wil seek thy grace,
hope of thy mercy, and saye:
The mightie God of Israel is
to be loued, feared, and obay-
ed, world without end. A-
men.

The Poetrie of

E Vill feedes see thou sow
not in the Furrowes of
vnrighteousnesse, so
thalt thou not reape
thee seuenfoulde la-
bour: sue not vnto
man for any Lordship,
neither vnto the King
for the Seat of Honour.

Stablisth my heart
(oh Heauenly Father) in
league and loue with thy
lawes: print thy Precepts
in the bowels of my breast,
and sequester my mind from
all thoughts, studies, and la-
bours, that may draw mee
from thee.

My

Flowred Prayers.

My soule consumeth in care
to be with thee, and my bodily
eyes tremble to behold thee:
onely because thou hatest sin,
and abhorrest iniquity.

Alas there is nothing in me
but vnrighteousnesse, and the
examples be dreadfull, which
declare how grievously thou
hast punished sinne.

Thou diddest drowne the
worlde for sin: Thou didst send
fire vpon Sodome & Gomo-
rrha: Thou didst cast forth A-
dam and his off-spring out of
Paradise for sin: Thou didst
griuouslye punish thy ser-
uant Dauid notwithstanding
his hartie repentance: Yea
thou persecutedst Salomon in
himselfe

The Poetrie of

himselfe and his Posterity,
with many other to our exam-
ple, and all for shamefull sin.

Lord sith these examples are
true, and mine iniquity equall
with theirs : what should
become of my Soule, if I had
not a mediatour, Christ, whose
bloudy Passion then appeased
thy wrath when nothing else
could.

By his Death I am once
redeemed, (oh God) therefore
let me not now be consumed,
bearing thy Image : but
graunt the paines of his pittie-
full Passion, may put out all
mine offences.

With my voice I will
spread thy mercies ouer all
Nations:

Flowred Prayers.

Prayers : my Life shall glorifie thy name, and all that thou giuest mee, I will acknowledge to be thine, with everlasting praise. Amen.

THe greater thou art,
the more humble thy
selfe in all things, and
thou shalt find fauour
in the sight of God:
for great power be-
longeth onelie vnto
God, and he is honou-
red of the lowly.

Turne away thy
face from mine vnrigh-
teousnesse : Lord, no Creature is
cleare in thy sight.

The Poetrie of

If thou shouldest call thine
Angelles to the Warre, they
might not abide the Sentence
of thy iust Iudgement.

I come vnto thee for suc-
cour, Lord vnder the wings
of thy mercie receiue me.

Thou delightest not in any
Sacrifice or burnt Offerings:
but thy accustomed condition
hath bene euer to accept a sor-
rowfull Spirit, and a broken
heart.

Lord, if thy louing kind-
nesse be such: I heare pre-
sent thee with a heauie heart,
a broken bodie, a martyred
mind, and a sighing Soule.

These all appeale to thee (O
Lord) for thy mercie, and cry
out

Floured Prayers.

out with the Prodigall Son,
saying: I haue sinned against
Heauen, and before thee: wash
me therefore with thy rich
mercy, not that any good in
mee doth deserue it, but be-
cause thou art God of all mer-
cie, and it declareth thy migh-
tinesse to forgive.

Thou diddest shew compas-
sion vpon the woman of Ca-
naan for her great faith, and
from the beginning thou hast
not reiected the effectuall prai-
ers of a single heart.

Lord I giue glory to thy
name with the highest : thy
mercy stretcheth aboue the
firmaments : the sure hope
and trust I haue in thy vn-

speakeable

The Poesie of

speakeable truth and compas-
sion, is equall with the strong
Faith of the Cananite wo-
man.

I confesse my sinnes are
manifold: But Lord I know
thy mercie and sauing health
are infinite: Lord, sith thou
art of power to forgive aboue
that I can offend: for thy
names sake, release my sor-
row, cut the sacke of my sins,
and make mee strong in thee.

So shall I live, and all my
thoughts acknow-
ledge thy praise.

Amen.

Happy

Flowred Prayers.

H

Appy is the man that hath not fallen with the Woorde of his mouth, and is not pricked with the conscience of sin, that hath no heauinesse in his mind, and is not false from his Hope.

Div mighty thou art (oh God of Hostes) in thy precelling powre: by Creating this world of nothing, we are taught to know.

Thou doest gouern the same and puttess downe with thy hand the proud and traitorous Tyrants thereof.

Thou

The Poesie of

Thou destroyest their deuises,
& keepest the raging Sea
within her bounds.

These and such like declare
thy power ouer all.

The plentie of thy bounti-
full hand giueth not onely in-
crease of things ; but also the
encrease of euery kinde of
thing shewe forth thy louing
kindnesse.

Thou doest multiply yearly
and daily these kindes : how
many seeds (good Lord) doest
thou encrease of one seed, Lord
what manifolde springs com-
meth thereof.

These cannot but keepe vs
mindfull of thy exceeding Ri-
ches and Mercy.

Lord,

Flowred Prayers.

Lord, if to thy enemies (as to the greatest number of the worlde which loue thee not) thy condition be to deale thus bountifully, what shall I deeme, resteth with thee for thy frindes?

Truly such blisfull ioyes and rest as maketh me only desire of thee to bee dissolved from this earthlye and vncleane bodye when thy pleasure is.

I am the freshe Image of thy selfe, and the worke of thine owne hands, take mee therefore vnto thee, burnish me a new, free my soule from the poysoned prison of sinne, that it may giue equal thanks vnto

The Poefie of

unto fo sweete a Lorde and
guide. Whyleft I abide in
this wretched body of Sinne,
I cannot fee thee (oh Lord)
yea it is a heauy habitation,
and deprefseth downe foze my
Spirit from the familiarity
which it els fhould haue with
thee my louing Father.

Lord this world and life, is
a Dungeon of Darkneffe, a
Mountain of miserable Har-
tirdomes, a lewde Laborinth
of lothfome Luffes, a cankred
course of chokinge Calami-
ties: being boyde of all ver-
tues to gaine eternall Life.

Make mee therfoze ftrong
to walke vpight in this
wretched wildernesse, and
arme

Flowred Prayers.

arme mee with the guist of
thy grace, against the power
of Sathau my Ghostly ene-
my.

Here is nothing where I
am Lord, but daily assaults of
Temptations, troubles, tor-
ments, carefull calamities,
contention for thy word, hor-
rible hatred, and worldly am-
bition: against which Lord
perfect me in knowledge and
strong fayth, and with thy
righte hand beat downe mine
enemies, that thou mayst be
knownen to be my God and
Shield.

The

The Poetrie of

¶ The Versicle.

FOR thy deare. Sonnes
sake (O Lord) heare and
receaue my Prayers.

¶ The Answer.

AND in thy truth and
mercie pardon mine of-
fences, and graunt mee thy
grace.

¶ The Collect.

O Lord Iesus Christ,
Sonne of the pure Vir-
gin Marie, thou art not onely
the sweet spouse of my soules
health,

Flowred Prayers.

health, but with God the Father a most make Mediator, full of mercie and truth, wash awaye my sins with the most precious blood of thy holie passion : make mee rich in thy mercie, and my faith so strong in thee, that assisted with thy grace and holie Spirit to all dutie, and workes in this life towards thee, I may enioye afterwards the glorie of thy blessed kingdome, with thy holy Saints, in euerlasting honour and tryumph.

Amen

Louing

The Poesie of

L



Duing Father,
plant thy grace
so surely in me,
(oh Lord) that
from this day,

I neuer become enemie with
thee againe, but that I may
onelie rest in thee. Guide me
with the cleare light of thy
word through the darke de-
serts of this wretched world.
Heere no miserie nor trouble
lacketh : Heere euerie place
is full of snares of mortall e-
nemies : yea, heere one trou-
ble

Flowred Prayers.

ble and temptation being o-
uerpassed, an other ensueth,
and after the first enduring, a
new battaile suddainlie assai-
leth, whereby I neuer haue
pzece, and want wherewith
to warre. O Lord keepe me,
helpe me, saue mee ; regard
me (oh Lord) : Lord assist
me with the power of thy ho-
lie Spirit ; and as thou hast
commannded I come vnto
thee , praying for the quift of
all these my requests; and spe-
ciallie Lord , I require the
Sword of my sauiour Christ,
true and firme Faith, y^e esta-
blished in thy Truth, holding
that for my defence, I may be
safelie armed against all mine
enemies

The Poesie of

enemies, and strong to cut
dow[n] the thornes which shall
spring in my waye of passage
vnto thee, in whom sweet Sa-
uour, aboue all honour, glo-
rie, triumph, swaye, rule,
power, and dignitie, make
me settle all my ioyes : yea,
aboue all health, riches, beau-
tie, fame, and felicitie, to de-
sire thee, loue thee, and mag-
nifie thee which giuest all:

and therfore of all to
bee beloued and
sought, art most
worthy. A-

men.

Arise

Flowred Prayers.

A

A Rise (O Lord I beseech thee) and ease the paines I suffer, and the troubles of my soule : let the fountaines of thy grace overflow my barren bodie, and the floudes of thy mercie strengthen my feeble Spirit : let thy louing kindnesse couer mine infirmities, and thy suffered drops of deaw vpon the Crosse, drowne mine iniquitie. Thy woord is Truth, and thou hast said, thy delight is not in the death of a Sinner, but wouldest
he

The Poesie of

he should conuert and liue.

Teach me therfore to number my daies in the loue of thy Lawes, that I may alwaies thirst after thy kingdome, and neuer forget thee : but in this, that I haue here begun, may perseuer and increase, setting at naight all worldlie pompe, respect of persons, and mans helpe, and onelie cleaue to thy Omnipotent power, mercie, strength, and goodnes: wherein Lord make mee so rich, that I neuer may haue power to swerue from thee, no, want thy grace to resist all temptations, neither yet thy strength to tread downe mine enemies, and so my heart shall
ioyfully

Flowred Prayers.

ioyfullie liue, and giue thanks
to thee my God of all truth,
mercie, and victorie. Amen.

D

DEare God thou mercifull
father of my redee-
mer Christ, which hast pro-
mised to heare the petitions,
of them that aske in thy sons
name, giue downe thy feare
into my hart: conioyne thy
holy spirit to the felowship of
my soule, powre vpon me the
blessed deawes of thy grace:
enrich me with thy high vn-
derstanding, and send wis-
dome

The Poetic of

dome in her glozy from the
Sacred seate to dwell in mee
that shee may giude me, vp-
hold me, and labour with me,
to the end, that in all my tra-
uelles, enterprises, proce-
dinges, and studies, I may
preuail to thy glozy. Do this
deare Father, for the triumph
of thy name. Bow downe
thine eares, and mercifully
heare, and receiue the summe
of all my requests, & graunt
that all thinges which I aske
accoꝝding to my necessity, I
may effectually obtaine to thy
glozy, and profit of my soule,
through Iesus Christ my on-
ly Lord & Saviour. Amen.

Flowred Prayers.

I

I Giue and commit into thy hands my Spirite, yea rather I may say thy Spirite: seeing thou hast giuen it mee, linke it to my body for a season, and seeing it is thy image and ffigure, made after thine owne likenesse, seeinge thy deare Sonne did climbe the direfull steppes of death for redemption therof. O moste fauorable Father and meeke God of all mercy and compassion, I estswones commende this my Spirit into thy hand,

If

I

The Poesie of

I am thine whatsoeuer I am,
receiue thine. I beseeche thee
preserue mee, and comforte
mee, for no man can help mee
besides thee. Onely thou art
the sureste resister of all mis-
chiefe, thou art (oh God) the
readiest helpe in all trouble,
thou art my hope & strength.
In thee doe I put my trust, let
mee not bee confounded, let
mee neuer be rebuked: thou
art my strong rock and my
Castle, thou art my sauour,
my portion is in thy hands.
Lighten thy face vpon thy
Seruant, and saue mee (O
Lord) in thy mercy. Amen.

Euen

Flowred Prayers.

E

EUen now I see that no
Ebrickle nor corrupt gold or
Siluer hath redemed my soule
(O Heauenly Father) but
the pretious bloud issuing frō
Christ as of a lambe vndefiled
and without spot, make mee
therefoze (O Lorde) for his
sake to put on his hnmility,
patience, vertue, and vnspot-
ted life, rendzing suche ac-
compt of this my pligrimage
as best may agree to his merit
and thy mercy. Let mee not be
found vnthankfull to so sweet

The Peeſie of

a Lord and Sauour: what is
moſt righteous, acceptable,
and pleaſant in thy ſight, let
mee alwayes (O God) pre-
ferre in faith and workes: and
whatſoeuer is to approue mee
vnworthy of his tender and
ſurmounting loue, that may
alter his louing kindneſſe, or
exchang his wonted compaſi-
on towards mee, Lord let mee
euer fayle in ſtrength to do it:
but aſſiſted by thee, I may
euerlaſtingly be found to liue
in him. Amen.

Flowred Prayers.

E



Every one, that
sayeth, Lord,
Lord, shall not
enter the King-
dom of heauen.

Therefore confirme my Faith
strong in thee, O heauenly
Father, and in my Saviour
Jesus Christ: quiet my mind
with sure hope of his promi-
ses, and thy Saluation. De-
stroy in mee the kingdome of
Sinne, the power of Satan,
the desires of the world, & the
delights of the flesh. Guide

If 3

my

The Poesie of

my feete in the pathes of thy
precepts : bring y^e conflicting
daies of mine enemies to an
end. Make me, that am weak
in my selfe, strong in thee, to
cōquer y^e force of their armes.

So shal my lippes powre
out continuall prayse vnto
thee, O god of my Saluation,
and magnifie thy Maiesty,
world without end. Amen.

L

Looke not extremly what
is done amisse in mee, for
no fleshe is righteous in thy
sight. I offer vp my selfe who-
ly

Flowred Prayer.

ly with all my vnsauoꝝ, and
corrupt abuses: both in will &
works vnto the flowing foun-
tayne of thy mercy, to be chasti-
ced, polished, and washed,
and made cleane euen at thine
owne will and pleasure.
Wherefoze impute not the
frailty of my tender yeeres vnto
my charge, but that thou
maist ouercom when thou art
iudged. Forgiue me, receiue
me, and so arme me with thy
holy Spirit, that I may tread
the rest of my dayes with an
vpꝑright sway, a cleare consci-
ence, and a single hart, to thy
Gloꝝy, and profite of my
Soule. Amen.

The Poesie of

I

I Lue (O God) in a most
wretched Male of misery,
where continually thy crea-
tures are stained with sinne,
assayled with affliction, vexed
with troubles, choked with
cares, infected with ambition,
vexed with temptations,
blinded with errours, over-
com with vanities of y world
and miserably wrapped in all
vntruth, and wretchednesse,
wherefore (O Lord) arise,
stretch out thy hand, helpe,
and comfort me. Allwaie my
sorrow

Flowred Prayers.

so:row , assist mee with thy
Holy Spirit, that mine owne
substance ouercome mee not:
this glittering vaine world of
infinite so:rowes and fewe fe-
licities deceaue me not : that
Sathan supplant me not: but
giue mee inuincible power to
encounter them: patience in
suffering them: & in thy word,
constancye in perseuering to
the end , Amen.

Z

Zale, anger, hatred, and
from respect of any per-
sons in Iudgement, LORD
If 5 make

The Poefie of

make me free. Arme me with
the patience of my Sauour
Chrift: giue me the Breaft-
plate of his righteousnelle, &
y helmet of his equitie. Make
mee to exercise his Mercie,
Truth, Meekenes, Faithful-
nelle, Temperance, and Hu-
militie. Cast out of my heart,
all that may offend thee, and
difproffit my foule.

Let all worldly things be
vile vnto mee: for thy sake let
mereioyce in nothing without
thee, nor loue nothing, but to
thy glory. So fhall my hart
keepe thy lawes, and my
mouth for euer and euer fpeak
thy praife Amen.

Accept

Flowred Prayers.

A

A Ccepte mee (Lord) in
the number of thy elect:
behold in mee y Image of thy
selfe, and the worke of thine
owne hands: remember thou
hast giuen thy deare Son to
the bitter Passiō of the Crosse
for my redemption. Let me
not be rewarded therefore ac-
cording to the deepe sea of my
sinnes, for then I perish. But
for thy Truth, Mercie, and
deare Sonnes sake, correct
mee, strengthen mee, and im-
brace mee: yea, linck mee so
surely

The Poesie of

surely to y^e loue of thy lawes,
that I neuer leaue thee: and
in the day of my trouble, and
houre of death, Lord deliuer
me: so shall I liue, and glo-
rifie thee, through all worlds,
Amen.

B

Behold my infirmities
(O Lord) and consider
my frailnes, best known vn-
to thee. So oft as I shall
fall, make me lift vp my heart
agayne vnto thee, seeke thee,
feare thee, and loue thee, and
euer to be sorry with so sted-
fast

Flowred Prayers.

fast a purpose of amendment,
that my earnest desire may
rightly stire vp thy mercy,
and procure me the assistance
of thy grace to conioyne mee
to all Heauenly things, and
to destroy alearthly affections
and temptations, that dayly
pluck mee backe, and rebell,
not suffering my soule to liue
in rest. Against which, builde
thy feare in my breste: true
knowledg of thy word in my
heart: fortifie my faith with
sure hope of thy Heauenly
blisse: & enter the shining light
of thy worde so deepe in my
minde, that all my studies &
thoughts being onely occupi-
ed therein, my other parts
may

The Poetic of

may euer want power to of-
fend thee, and my tongue and
lippes euer bee singing thy
laude and gloꝝy, Amen.

E

Erritch my Soule with
the continual felowshippe
of thy Holy Spirit, whose di-
uine humanitie may so tem-
per my grosse substance with
trew condition, that alwaies
I may seeme low in mine
owne sight, and neither pride
noꝝ selfe loue ouertake, oꝝ at
any time allure me to exercise
the vnseemely pleasantnes of
nature,

Flowred Prayers.

nature, but euer preferring a pure and chaste life, may winn the victoꝝ of all vncleanes, and glorioſie thee, which art the heade and Patrone of al mercy, truth & ſinglenesse, whose triumphe my tongue shall neuer cease to aduance. Therfore most louing Sauour, leaue mee not to my selfe, but stand alwaies by mee, and with thy stronge hand make my waies sound and perfit, & confound mine enemies in theire deuises. Amen.

Thou

The Poesie of

T

Thou hast sayd (most
sweete redeemer Christ)
that the Mountaines shall re-
moue, and the Hiles shall fall
downe, but thy louing kinde-
nesse, woorde, mercy, & truth
shall not moue: and also, that
the band of thy peace shall not
faile vs. Deere Father I be-
seech thee for thine owne truth
and mercyes sake, remember
this thy promise & Couenant,
graue it so deepe in the inward
partes of my heart, that I
may neuer forget, neyther
fall

Flowred Prayers.

fall from thee, but euer acknowledge thee mine only God and Saviour: Loue thee with all my heart, & thy people for thy sake: exercising iustice, mercy, and Truth to all thy Creatures, and neuer suffering mee to doe that may moue thy wrath, but more and more assisted with thy grace, may encrease thy loue and liking, and finally obtain thy ioyes euerlasting. Amen.

H

H Care these my Prayers,
(Sweet Lord Iesu)
and

The Poesie of

and for thy exceeding Loue,
which brought thee from the
Sacred seate of thy Fathers
brest into the wombe of the
blessed vergin, to banish death
and Sinne, to redēme mans
nature, whereby in thy au-
stere Passion, as thou hast
restored mee and with so bles-
sed a Shield defended mine
eternall death : by the selfe
same Loue call me (that haue
wandred) home againe to thy
Folde : renew me with thy
spirite : confirme mee with
strong fayth : nourish in me,
such thy abonndance loue :
garnish me with thy plentiful
grace : lade me with infallible
hope of thy mercy : finally re-
store

Flowred Prayers.

store all parts in mee which
are decaied, and quicken in
me, what so is dead, & should
liue, that my spirit set at liber-
ty from Terrestriall thinges,
thou mayst euer dwell in me.
And my Soule and body assi-
sted with thy rich giift of all
these, may fully, purely, safe-
ly, and strongly settle them in
thee. To whome be praise
both now and euer. Amen.

A Prayer.

Almightie God, which
flyest with the winges
of the Ayre, rydest vpon the
Cherubins, and hast Empire
aboue the Starrie Firma-
ments.

The Poesie of

ments. Thou that sittest in
Sacred seate most hye, behol-
ding the wretchednes of man
in this lowe Earth, attending
through thine owne loue his
deserts, when with any occasi-
on thou maist offer thy mercy,
Bow downe thy pittiful eies,
and fauour in me the Image
of thy selfe, as thou diddest
bouchsafe in Zache when thou
calledst him out of the Figge
tree : enutch my eares with
the same voice of Remission
and Gladnesse, as thou did-
dest his : incline thine eares
and heare these cries, (oh Lord
redæmer) so; though I am but
Dust, Earth, and Ashes, yet
I am bould (strengthened
with

Flowred Prayers.

with thy truth and the merits
of Christs death and passion)
to lay my prayers before thee,
requiring mercie and forgiveness
nesse of all my sinnes, and al-
so the assistance of thy grace,
to doe thy will all the dayes
of my life, and to obtayne all
these my petitions, through
Jesus christ thy deare Sonne
and my onely sauiour : to
whome with thee and the holy
Ghost be all honoꝝ, power,
dominion, and glorie, so
euer and euer. A-
men,

A



A MEDITATION
upon the Lords Prayer.

Our Father which art
in Heauen.



Puelie, thou (O
Almighty Fa-
ther) hast iust
Cause to ere-
cute thy seuer
iudgement vpon vs sinners,
which

Flowred Prayers.

which so often and græuouſly moue thy wrath and indignatio againſt vs, but ſithence by thy meccy thoue doſt not onely pardon, but alſo conſmaundest and teachest by thy Sonne Ieſus Chriſt, that we ſhould hould thee for a father, we pray thee through him that thou wilt giue vs a full and ſure truſt in thy Fatherly clemencie, and that we may likewiſe feele ſome taſte of that ſecuritie which thy Children haue, and with ioye call thee Father, acknowledge thee, loue thee, and in all our troubles call vpon thee: defend and guide vs that wee may perpetually abide thy Children,

The Poesie of

dzēn, and let vs not goe out
of thy pꝛotectiō. Though we
bee the Childzē of wicked-
nes, yet let vs not hold thee in
steed of a seuerē Iudge, when
thou wilt that wee shall not
only call thee Father, but our
Father: and that we pray not
in our owne name alone, but
in y name of all thy Childzē.
Giue vs therefore an vni-
forme and brotherly loue that
in deēde we may perceaue our
selues to be Brothers & Si-
sters, and thee our generall
Father. Let vs praye for all
the rest, no otherwise then
Fathers were wont to pray
for their Childzē: neither
suffer any of vs to seeke his
owne,

Flowred Prayers.

own, and forget his brother:
but taking away what enuie,
hatred, or disorde, so euer
raigneth among vs, that as
becometh Gods children, we
may mutually loue one ano-
ther, and trewly call thee not
Father, but our Father. Of
our carnall and earthly Fa-
ther we receue this bricke bo-
dy, and he is such a one as is
subiect to death, neither are
we sure how longe hee shall
remaine a Father. Further-
more if aduersity happen, he
can not chaunge that, but
thou art a heauenly Father,
truely farre better and more
Nobler. So much more right
is it then, that we contemne

The Poesie of

for thee, our Father, Countrey, kindred, Riches, Flesh, Blood, yea and whatsoeuer is in this world vnder the scope of Heauen.

This also graunt to vs, y wee may bee thy heauenly Childzen, whome thou dost teach, that we shall regarde nothing but the soules health, and that heauenly Heritage, least in this carnall and earthly countrey, deceiued, stirred, bp, or letted by riches, wee become heyres of sensuality, but truely let vs say our heauenly Father, and that truely wee may be thy heauenly Childzen.

Halowed

Flowred Prayers.

Halowed be thy name.

A Almighty G D D hea-
uenly Father thy holy
name is miserably pꝛophaned
many wayes in this world,
scorned, taunted, and blas-
phemed, when it is applyed
to those thinges, in which is
no gloꝛy of thy Deity: yea
many abuse it, imploying it
to sinne, and truely that vn-
worthy life in a christia man,
deserueth to be called a pꝛo-
phanation of thy holy name:
graunt therfoꝛe to vs good
Lord, thꝛough thy mercy, that

The Poesie of

wee may beware of all those
thinges, by which the honour
and glozy of thy name is di-
minished, and purifie vs that
the Arts of Magike may be
abolished, let people cease to
enchaut Diuels or other cre-
tures, by thy name, see that
all disturst and supersticion
perish. Heresie and wicked
doctrine also (which notwith-
standinge they preferre thy
name, yet they deceiue many)
lette them perish & be brought
to nothing: graunt that thy
people be not deceiued throg
any outward shew onely of
Truth, righteousnesse, or ho-
linesse. Suffer not any man
to forswear himselfe, lye, or
deceiue

Flowred Prayers.

deceiue others, by thy name.

Take from vs (O Lord)
all false aydes, which take v-
pon the a shewe of thy name:
remoue from vs that Spirit
of Pride and vayne glory, and
the study of prayse and glory.
Graunt that in all our trou-
bles and euilles we may call
vppon thy holy name, yea in
the feare of our conscience and
euen when death assayleth,
let vs not be forgetfull of thy
holy name. See that in all our
successe both in wordes and
deedes, we may praise & wor-
ship thee onely, and not seeke
out of these, ours, but the glo-
ry of thy name, which alone
possessed all things: take fro

The Poetic of

vs (O Lord) that most foule
vice of ingratitnde: Plant in
vs such good woꝝkes and life,
that others may be allured to
vs, not to our, but vnto thy
praise and gloꝛie. Lord let not
other be offended, thꝛough the
vices oꝛ euill woꝝkes which
yet remayne in vs, least thy
name foꝛ our sinnes should be
ill spoken of, oꝛ not hencefoꝛth
praised. Suffer vs not to aske
any thing of thee, either mo-
mentary oꝛ eternall, which a-
greeth not to the gloꝛie of thy
holy name and praise: if wee
do aske any such thing of thee,
in that heare vs not: graunt
vs so to liue as becommeth
Gods Childꝛen, that we seme
not

Flowred Praycis.

not unworthe of thy holie
name.

Thy Kind²¹gome come.

In this miserable and wret-
ched life all kindes of sensu-
al appetite & wickednesse beare
rule in vs, and the euill spirit,
head, and fountaine fo all sin,
bath gouernment. But in thy
kingdome (O Lord) grace
and vertue guide the sway, &
Jesus Christ thy deare sonne
true patrone of all grace and
vertue, holdeth empire. Thou
therefore deare Father, fauor
vs with thy grace : Giue vn-

The Poesie of

to vs a true and constant faith
in Christ, fortifie vs with a
firme & sure hope in thy mercy,
where with our weake and
seble conscience may be ray-
sed vp from the feling of sins:
loade vs with an earnest loue,
both towardees thee & all other
thy good Creatures. Take
from vs distrust, desperation,
and hatred, remoue from vs
the delightes of the flesh, and
plant in their steele an earnest
study of chastity, with perfect
sayth in thee, which may wor-
thely winne the rewarde of
vndefiled battaile. Make vs
free (O Lord) from discordes,
ambition, warre, and discen-
tion, and let thy kingdome
come,

Flowred Prayers.

come, & let vs leade a peaceable, mutuall, and quiet life.

Graunt, that neither zeale, anger, or other vices (with the which dissembling & hatred are nourished) rayne in vs: but a milde simplicitie, brotherly loue, all kind of duties, contentment, and humilitie, suffer vs not to be afflicted with immoderate sorrow and heauinesse, but let vs feele the pleasantnesse of thy grace and mercy: and that in fine, al our sinnes may be taken away, and wee abounding through grace and vertue, in our good woorkes, may bee thy kingdom. I say, our mind, our soule, with all our strength,

The Poesie of

which thou hast powred on
vs, may obay thy commaun-
dements, and beare thy gouer-
ment, & neither follow them:
seules, the world, the fleshe,
nor the Deuill. O Lord that
this thy kingdom happely be-
gunne in vs, may so grow, &
be increased, that we be not
vnadvisedly oppressed of sin,
neither causeles do cease from
good woorkes, for so it may
come to passe that we shall la-
bour in vaine. Giue therefore
vnto vs a firme faith, wan-
ting no strength, which not
onely may instruct vs to a bet-
ter kind of life, but also in that
same may happely go forward
and euer amongst vs encrease
as

Flowred Prayers.

as the Prophet saith, Psalm.

13. Illuminate mine eies
that I slepe not, lest whilest
the Christian life is but be-
gunne, wee negligently goe
forward, and finally come a-
gaine into Satrans power.

Graunt that wee may con-
stantly endure, and thy king-
dome to come, may performe
and consummate the rule be-
gunne in vs. Take vs from
this life which is full of sinne
and daungers: make vs to
desire that other life, and let
vs beginne and continew to
hate this: graunt that we doe
not feare death, but rather
wish and desire it: let vs cast
out of our minde the loue of
this

The Poetic of
this life, that thou onely maist
raigne in vs.

Thy Will be done.

If wee should conferre our
wil with thine, it is alwaies
naught, but thy will is euer
best, which deserueth that we
should loue and desire that.
Therefore haue mercy vpon
vs deare ffather, and let not
any thing be done after our
will. Grant if any thing hap-
pen contrarie to that wee
would, we may patiently bear
it: temper so our bricke met-
tall, being the worke of thy
hands

Flowred Prayers.

hands, that if any either speak
or hold his peace, doe or omitt
any thing contrary to our
will, that thereby wee bee not
provoked to anger and impa-
tience. Let vs not blaspheme,
complaine, crie out, iudge,
condemne, or maliciously ac-
cuse others therfore, but grant
that wee may quietly giue
place to those which worke
contrary to our will, & prayse
them, giuing thanks as to
those which stirre vp thy will
which is good, against ours
which is ill. And further, as-
sist vs that we may patiently
beare all trouble, need, pouer-
ty, sicknesse, slander, impri-
sonment and all other discom-
modi:

The Poesie of

modities, and acknowledge
all these to happen vnto vs by
thy will, that our will may be
mortified: let vs patientlie
beare iniuries, and take from
vs the desire of reuengement:
suffer vs not to encounter one
euill with another, no: resist
force with strong armes, but
graunt thy will which hath
throwne vs into those euils
may satisfie vs, and that with
thanks-giuing, we may beare
aduersities. If any ill come
contrary to that wee would,
grannt we beseech thee, that
we iudge not that calamity to
proceede either of Sathan our
wicked enemy, or of ill men,
but of thy diuine will which
doth

Flowred Prayers.

doth minister all thinges, so
that it may let our wil, wher
by thou mightest the better
raigne and beare rule in vs.
Graunt that wee may pati-
ently and with ioyfull minde
die, least any being ouercome
with impatience or desperati-
on, we seeme lesse obedient to
thy will. Grant that all mem-
bers of our body, eies, tongue,
heart, hands and feete, follow
not their owne delights, but
ouercome and constrained,
may doe all things after thy
will. Take from vs O Lord a
hardened and an vtractable
heart, free vs from froward-
nesse, obstinate and stubbozne
minds, grant that we may o-
bey

. The Poesie of

bey thy will, that we commit
our selfe wholly to thy iudge-
ment in all thinges, whether
they pertaine to the body or
the soule, whether they bee
momentarie or eternall: take
from vs these horrible vices,
that we impeach not the fame
of any, slander any, rashlie
iudge, accuse, or condemn the,
that vice of the tongue (I be-
seech thee) amend in vs: and
teach, that if others commit a-
nie euill, we may retaine and
hide it, to thee only let vs shew
it, and leaue it to thy iudge-
ment, that wee may remitte
what is committed against
vs: and let vs take pittie
vpon them, teach vs to know
that

Flowred Prayers.

that none can hurt vs, but hee
shall more disprofite himselfe
before thee, that we may bee
the rather stirred to mercy
then to anger: in any thing
let vs not reioice, if they bee
throwne into calamitie,
which either haue not obeyed
our will, or whose life
hath beene little allowable
to vs, neither let vs hate
their good successe.

Giue

The Poetrie of

Giue vs this day our
dayly bread.

THe Bread is our Lord
Jesus Christ which feedeth
and refresheth the soule.
Thou therefore heavenly fa-
ther, graunt vs this through
thy mercie, that the life, words
and deedes of Christ with his
Passion may be euerie where
truelie preached, acknowled-
ged, followed & kept. Graunt
that both his doings and say-
ings may be example to vs, to
the which wee may compare
our life, & liue more rightely.
Con

Flowred Prayers.

Confirme vs that in calamity
and trouble, his Crosse and
passion may strengthen and
cōsozt vs. Assist vs, that by his
death our death may be ouer-
come in true faith, that wee
may constantlie follow him
being our Captaine to eternal
life. Bring to passe that they
which haue taken vpon them
the ministerie of thy word,
may happilie teach, and with
the great profite of the hea-
rers, worke that those which
heare thy word acknowledge
Christ, and diligentlie goe
forward. Let it come to passe,
that the strange and wicked
sects, who teach not Christ be
throwne out of his Church.

Let

The Poesie of

Let the true vnderstanding of
thy word so shine in Bishops
and Pastors, & likewise vpon
al Magistrates, whether they
haue care of the body or soule;
that being illuminated with
thy grace, they may rightlie
teach vs, and be example vnto
vs, as well in doctrine, as in
pure life. Let not the weake in
faith be offended through the
Sinnes of the Magistrates.
Purge vs (O Lord) from all
heresies and wicked faith, that
we may be single and daylie
fed with one bread, and may
abide agreeable in Christes
words, teach vs by thy grace
that we may well studie vpon
Christes Passion, and right-
ly

Flowred Prayers.

ly holds that, and let his im-
printed steppes sticke and bee
found in vs.

Grant that the Ministers
of the Church may treat, and
vse the holy Sacrament wor-
thily, and to the great profite
of thy Church. And further-
more that we, and all Christi-
ans may in his kind worthily
& to his soules health, receiue
the Sacrament.

Giue vs peace and concord;
take from vs wars, contenti-
on, ambition, priue hatred,
bloudy harts, vsurping hands
and all other kind of strifes,
that those thinges which wee
haue to the sustentation of
our body, we may enioy with
thanks

The Poesie of

thanks giuing. Giue vnto thy
seruant Iames our most gra-
tious King and Gouvernour,
thy equall gistes to his estate
and dignity, with vp-right
Iudgement in all things, and
to all Magistrates true faith,
and single iudgement, with
loiall minds to keepe the pub-
lique peace, that his ioyes and
rule may long stand and mul-
tiplie. Take from all Sub-
iects, Sedition and Disobedi-
ence: Teach vs by thy holy
Spirit to order our housholde
affaires, that we may instruct
our Childzen and families to
worship, praise, and glorifie
thee. Grant O good Father,
that our Childzen and Fam-
lie

Flowered Prayers.

lie fall not into any sinne and
wickednesse, neither bee ouer-
throwne in any daunger or
calamitie, whether it be either
of body or Soule. Comfort, &
deliuer thou most louing Fa-
ther the Captiue, the hungry,
thirsty, naked, oppressed, mi-
serable, the comförtlesse wi-
dow, the orphan, sicke, and
the sorrowfull, and defend the
fieldes and cattell from
tempest, venemous
worms and wild
beastes.

For-

The Poetic of

Forgiue vs our rrespases, as
we forgiue them that tres-
passe against vs,

GOD will that we pati-
Gently beare all thinges,
and requite not euill with e-
uill, no2 reuenge iniurie done
against vs, but that we should
returne a benefite for an iniu-
rie, after the example of our
Father, which suffereth his
Sunne to shine as well on the
euill as on the good, and pow-
reth down his rain both vpon
the thankful, and vnthank-
full. A good Father stirre vp
our

Flowred Prayers.

our conscience, both now and in the end of our life, which is grieuouſly feared with the ſight of our ſinnes, and dread of thy iudgement: make our hearts quiet and ſure, that with ioy wee may expect thy iudgement when thou ſhalt iudge, ſoꝛ in thy ſight ſhal not any man be found righteous, teach vs to learne, not to our our own good works and merites, but to thy vnmeasured mercy, and thereunto let vs wholly commit vs: likewiſe ſuffer vs not to ſal into deſperation ſoꝛ our ſinnes committed, but grant that wee may perceiue and feele thy mercie to be far moze ample, greater,

¶

and

The Poesie of

and stronger, then our wicked
led life. Wee present with all
those which are eyther in dan-
ger of death, or afflicted with
desperation. Forgiue vs, and
euen our sinnes, comfort vs,
and bring vs againe into thy
fauour. As thou hast com-
maunded, so render thou also
good for ill vnto vs: beate
downe Sathan that horrible
false detractor and accuser of
our life, both now and at the
howse of death, & in all other
anguishes of our conscience,
Sathan doth accuse vs, our
conscience likewise doth ac-
cuse vs. But thou (Lord)
dost not iudge after their sen-
tence, heare not the voyce
of

Flowred Prayers.

E

Engraue thy lawes in the
depth of my hart (O lord)
that being instructed in thy
commandementes, I may
serue thee in feare, and reioyce
in thee with trembling, & take
hold vpon thy discipline in all
things.

Least at any time thou be-
come angry, and I perish
from the right way
Amen.

Lord

The Poesie of

L

LORD giue me helpe from
my trouble, for vaine is
the helpe of man: in thee I
haue strength, and thou bringest
vnto nothing those which
trouble me, let my soule bee
subiect vnto thee, for from thee
proceedeth my patience, for
thou art my God and Saviour,
my helper, and I wil not
depart from thee. In thee is
my health & my Glorie, thou
art the God of my helpe, and
my hope is in thee, Amen.

I haue

Flowred Prayers.

I

I haue broken thy fold, and
wandred long as a lost
sheepe, let me returne againe
O Lord, because I haue not
forgotten thy commaunde-
ments, the misdeedes and ig-
norances of my tender yeres,
remember not Lord, accor-
ding to thy mercy, haue mind
on me. For thy goodnesse (O
Lord) keepe my soule, and de-
liuer me: let me not bee asha-
med because I haue trusted in
thee. Turne my heauinesse in-
to ioy, cut off my sacke of sor-

I

rowes

The Poesie of

rowes, and gird me with gladnesse, that my Glorie may sing vnto thee, and I shall not be grieued.

Z

Z Orobabel King of Iuda,
in the depth of thy displeasure tasted of thy mercy, & receiued by the mouth of Aegheus thy Prophet, swete comfort & knowledge of thy fauour and grace; yea, after thy determination to destroy the whole kingdome of the Heathen, thy right hand did preserue him, and thy incompara-

Flowred Prayers.

parable mercy did chouse him
for a seale to thy selfe. Lord
this happy King in thy good-
nesse was but an earthly
Creature, and then could hee
haue no righteousnesse in him
selfe to moue such thy com-
passion. If it procede from
the multitude of thy mercies,
that surmount the iniquity of
the whole world, & that thou
diddest onely vouchsafe to be-
hold in him the Image of
thy selfe: Bow down thine
eyes Lord, and behold the
selfe same in mee: Certifie my
conscience with remission of
my sinnes, that my sorrow-
full Soule bee at rest within
mee; send downe thy holy

The Poesie of

Spirite to remaine with mee,
that I may become with that
good king thy chosen seale and
seruant. And so gouern me
allwaies, that I may neuer de-
serue further, then to taste of
thy rod of fauourable corre-
ction, but that all my labours
and studies may euer bend to
the performance of thy ho-
ly will, and discharge
of my duetie.

Amen.

Arise

Flowred Prayers.

A

A Rise and illuminate my
mind (most benigne Sa-
uour) that I sleepe not at any
time in death, least mine ene-
mies say they haue preuailed
against me. They which trou-
ble me will be glad if I be cast
downe: but I haue fixed my
hope in thy mercy. Enter not
into iudgement with thy ser-
uant, for no living creature
shall bee iustified in thy sight,
I will euer looke vpon the
Lord, for he shall bee on my
right hand, that I bee not mo-
ued:

The Poesie of

ued: for this my heart is
glad, and my tongue reioy-
ceth, yea moreover, my flesh
shall rest in hope, Amen.

B

BE thou vnto me (O Lord)
in the day time a defen-
der, and in the night season a
place of refuge, that thou
mayest saue me: for thou art
my strength, and vnto thee I
flie, Lord God deliuer me fro
the hand of sinners, and from
the Law-breaker, & the wic-
ked doer: for thou Lord art
my patience, thou art my hope
euen

Flowred Prayers.

euen from my youth; in thee
I am confirmed euen from
my mothers wombe, thou art
my protectoꝝ: in thee shall
be my song soꝝ euer and euer.
Amen.

E

Ever my tongue shall bee
telling of thy rich mercie
and wondrous workes (O
Lord) foꝝ thou hast caused me
to passe thꝛough fire and wa-
ter, and hast lead mee into a
fresh place: thou hast giuen
my Soule life, and hast not
suffered my feet to fall. Accoꝝ-

The Poesie of

ding to the multitude of my
sorowes, thy comfortes haue
made my soule merrie.

My soule is like a Spar-
row taken out of the fowlers
snare: Thou hast hitherto
preserued mee, that I may
please thee (O Lord) in the
light of the liuing, Amen.

T

Thou art iust (O Lord) &
all thy commandements
bee true, and all thy wayes
mercy, truth and iudgement.
And now (Lord) bee mindful
of

Flowred Prayers.

of mee: take not reuengemēt
of my sinnes: remember not
mine offences, neither the of-
fences of my Fathers, becaus
we haue not obeyed thy pre-
cepts. Giue mee an heart of
vnderstanding, & set thy feare
alwaies before mine eies, that
I may bee obedient in word,
deede and thought, to all that
is thy will.

Lord giue vnto me the po-
wer of thy holy Spirit, to rule
and gouerne my selfe in all
good feare and knowledge of
of thy word, and that I may
bee vnto all an example in
all godlinesse and vertue: to
the prayse of thy holy name,
Amen.

The Poetrie of

H

HEale me (Lord) and I
shall be healed: saue me
and I shall bee saued. My
life cleaueth vnto the earth;
Quicken me according to thy
word, and according to thy
mercie releaue me, and I will
keepe the testimonies of thy
lippes: Helpe me (Lord) so
shall I be safe, and I will
from henceforth studie thy
righteousnesse: thy mercies
are manie (O Lord) according
to thy word restore my health
Amen.

Si

Flowred Prayers.

IOHN. I.

SI confiteamur Peccata nostra, Deus fidelis est & iustus, vt remittat nobis Peccata nostra, & emundet nos ab omni iniquitate. Si dixerimus, quoniam non peccauimus, Mendacem facimus eū, & Verbum eius non. est in nobis.

IOSVE.

Filii mi, da Gloriam Deo Israel, & confitere, atque indica mihi quid feceris, ne abscondas.

Con-

The Poetic of
AVGVSTINVS.

Confessio est salus anima-
rum, dissipatrix vitiõũ,
restauratrix Virtutum, ex-
pugnatrix Dæmonum. Quid
plura? Obstruit os Inferni, &
Paradisi portas aperit.

Cassiodorus super Psalm. 77.

O Beata Confessio, quæ
æternum tollit oppro-
brium. Nam quicquid Reatũ
inuenerit Pœnitentia, per-
petuis Seculis reddit absolu-
tum.

An

Flowred Prayers.



*An inward speech wher-
with Christ goth comfort
the Soule of the sinner .
desiring to live better.
Gathered out of the
workes of sundry
holy Writers.*



Loue them saith
Christ, that seeke
mee, and my de-
light is among
the Children of
men.

Flowred Prayers.

men. Sic dilexi mundum, vt in mortem darem animam meam, vt non pereat, sed habeat vitam æternam, quicunque in me crediderit.. I haue so loued the world, that I gaue my selfe vnto death, that who so euer beleued in me, should not perish, but haue cuerlasting life.

O thou Soule, O Daughter, I haue labored, hungred, thirited, I haue beene despised, and suffered persecution for thy sake : I am wounded for thine iniquitie, I am wearied through thy wickednesse, I am dead for thine offences, and risen againe for thy iustification: the loue which I beare

The Poesie of

beare to thee, hath forced mee
to doe & suffer al these things,
and to make choice of thee for
my Child. Wherefore amend
thou, and returne to me, wash
thee in the bloud of my wounds
and decke thee with vertues
and merites of my life.

All these things I willing-
lie giue, nay rather as a most
louing Father offering these
things, I runne to embrace
thee, and receiue thee with im-
bracing and kissing, assuring
thee to loue mee: againe re-
turne daughter, and be clean.
*Prebe cor tuum mihi, quia
præter hoc aliud abs te non
desidero. We sorrie that thou
hast sinned because thou hast
offended*

The Poetic of

offended me, or at the least,
so: com because thou canst not
perceiue thy selfe pensiue, so:
oft it commeth to passe, that
it better pleaseth me, and is
more profitable to mā, to haue
a will to be contrite and de-
uout, then to perceiue contriti-
on or deuotion: Because this
contrarie desire of willing and
unwilling engendreth afflic-
tion of mind. Therefore be
sorie and angrie with thy selfe,
yea iudge thy selfe worthe to
be damned, because thou hast
sinned, and art not sorie as
thou oughtest.

This contrition although
it be not sensible, yet it is such,
although thou suffer persecu-
tion

Flowred Prayers.

tion, as will bring thee to helth eternall: for I know your miserie, your weakenesse and necessitie, so that in no wise a willing mind ought to dispaire whatsoeuer oldnesse or coldnesse of conscience he feel. But thou wilt say, I haue committed innumerable offences: how shall I particularlie sorrow euerie one of them? O my daughter needest thou comfort: let onelie truth comfort thee, if thou hast many sinnes, haue also one generall Contrition, in the which thou wilt include all & euery offence, so that there be no sinne: which (although it came vnto thy minde,) thou woul

The Poetrie of

wouldest exempt from thy penitencie, & which thou wouldest not eschew and forsake.

For this generall contrition extendeth it selfe to all and euerie offence, yea vnto those which thou hast forgotten and canst not remember, neither doe I require that you should necessarilie haue for euerie offence seuerall contritions, according to the number and manner of your sinnes: for thus I haue spoken of Marie Magdalene, I haue forgiven her many offences, for that shee loued much. I said not because shee loued oftentimes, neither could this Magdalene in so sodaine a compunction
bee

Flowred Prayers.

be other wise soꝛrie then foꝛ all together.

Thou likewise to bee soꝛrie foꝛ all, that there bee no sinne which may delight thee, whether generally oꝛ particularly it come into thy mind. Soꝛrow not out of measure, noꝛ suffer such imaginations and fātasies take place, as though I were so angry that I would not be pleased, pardon noꝛ receiue thee againe into fauour, foꝛ these are the suggestions of the wicked Serpent, wherewith he endeauoureth to train thee to desperation, whose custome is in the beginning of his illusions to plucke the remembrance of me from their hearts,

The Poetic of

hearts, to promise my mercie
to them that sinne, and con-
firme the security, boldnesse &
obstinacie of an vngodly wil,
but afterwards finding them
declining, and that they will
forsake him (if by other means
hee cannot procure them to e-
uill,) he setteth vpon the weak
and fearefull minds with the
assault of Desperation, he per-
suadeth to vnbelief, he telleth
them that euill custome can-
not be ouercome, he seareth
them with the greatnes of
their sinnes committed, & like
a lyer telleth, that I will not
forgiue sinne.

But thou my Daughter,
belceue him not whatsoeuer
thou

Flowred Prayers.

thou seelest, fall not into Desperation. This Contrition sufficeth that it pitttieth thee of mine anger, wishing thou haddest not transgressed: and determinest not to sinne any more. But if thou doe erre, yet rise again, yea again with heartie repentance, purpose to sinne no more: if thou fal the third time, yet rise againe, if the fourth or fift time: yea lastlie, if thou fall seuentie times seuen times, so often returne to me, and I wil receiue thee. Is it not better that I should receine thee, then lose thee, together with all my labors and paines which for thy redemption I haue suffered? Let nothing

The Poesie of

nothing O Daughter cal thee
away, O Daughter let no-
thing keepe thee from me,
which art redeemed with my
bloud: though thou hast gi-
uen thy selfe to the Deuill, de-
nied mee an hundred times,
taken my name in vaine, spitt
at me, slandered my holie
word, onelie be sozie from thy
hart that thou hast done this,
and I will forgiue thee. Let
no offence be so great in thine
eyes, that it plucke away the
hope of pardon: no sinne so
ponderous, that it may be a-
ble to ouercome my mercie:
I make no differēce, whether
from few or manie sinnes I
deliuer thee: all haue neede
of

Flowred Prayers.

of my mercie, which floweth
aboundantlie to euerie man
faithfullie asking it. Thy wic-
kednesse cannot errede my
mercie, the more thou hast
sinned, the more willinglie I
forgiue thee being penitent:
for the greater the sinner is on
whome I bestow my compas-
sion, so much the greater is my
glorie, I am not hard nor spa-
ring, but liberall and bounti-
full to thee (my Daughter) if
thou only haddest committed
all the offences that be, and I
forgaue them, my mercy is no
whit the lesse. There is per-
aduenture some other thing
þ feareth thee, yet when thou
wert ouerpressed with sinne,
that

The Poesie of

that which thou diddest then willingly comit now against thy wil, are compelled to bear whatsoeuer vnwillingly thou sufferest, shall not damne thee nor spoile thee of my grace, for sinne must be so voluntarie, that if it be not voluntarie, it is no sinne: brydell therefore thy will from consenting, and then suffer the flesh and the Diuell to rage, and though by thy former life and conuersation, thou hast deserued euill, yet because thou truly repentest thereof, and doest studie to liue better, thou shalt not be guiltie of that thou sufferest, so thy will consent not. And if at anie time the Diuell suggest

Flowred Prayers.

gest thee with blasphemous or
curled thoughtes against mee
and my Omnipotency, be not
therefoze troubled or faint
hearted. For so long as thou
hast not voluntarily erred or
performed consent, thou doest
rather suffer, then do offence:
when these things bring thee
rather heauinesse, and afflicti-
on, then delights, they are no
way to be feared, but I suffer
thee to feele them, and they to
molest thee, that thou might-
est be rather thereby defiled.
Wherefoze truly the Diuell
stirreth vp those thinges that
whilest thou goe about to re-
sist them, thou mightest bee
hindered and letted from the

la

tasse

The Poetic of

taste of my loue: and being
so much astonied, fear to come
to me.

For he reioyceth when thou
wallowest in doubts, & trou-
bles: but thou Daughter,
feare no such thing, looke not
toward them, answer them
not, strue not against them,
nor take any heed to them: but
rather as one vntroubled, goe
forward in thy exercise, - pas-
sing by, and contemning such
chances, as the barking of
dogs and hissing of geese: for
if thou wouldest reue, dis-
pute, feare and discusse them,
thou dost alwaies more printe
them in thy mind, and tangle
thy selfe in greater trouble.

The

Flowred Prayers.

The penitent Soule, after it hath taken some knowledge and taste of my goodnes, considering that I am so good and so meccifull: and finally that I am so slow to impute sinne, that I doe not only pardon it, but also receiue him into my fauour and friendship, as thogh he had neuer sinned: I comfort him, and bestow on him gifts.

Thus whilest the afflicted conscience doth meditate, yea euen of his fall, I say, hee getteth to himselfe a great occasion of seruentnesse, and thankfulness towards me: a far greater occasion of hatred and displeasure towards himselfe,

The Poesie of

Whilest he rigorously accuseth
his owne follie, for despising
me a God so mercifull vnto
him, as whom iustlie I might
both condemn and destroy, I
spare, comfort, and deale boun-
tifully with: so that how much
the more hee perceiueth my
mercie to him, so much the
more is he moued with grea-
ter zeale of Justice against
himselfe, and in a manner de-
sireth to be reuenged on him-
selfe, for the contempt of mee:
whereby it commeth to passe,
that hee doth not onely desire
pardon and reconciliation for
his sinnes, but suffereth the
dignity of my iustice: hum-
bleth himselfe, and punisheth
him.

Flowred Prayers.

himself, because he hath wickedly lift vp himselfe against me, whereof proceedeth, that how much the more he perceiueth himselfe comforted of me, so much the more hee abhorreth and detesteth his own vnworthinesse, and with sorrow disdaineth the enormitie of his sinnes, maruailing how he could be so vngateful to me. As a droppe of water on the burning fire, so are the sinnes consumed of that Soule, which is come to this zeale, that it no lesse loueth my iustice, then mercy. Wherefore amongst all kindes of repentance, there is not a better for

The Poetrie of

man, then continually to consider my great loue and fidelity towards him, and contrariely his owne infidelity, ingratitude, and frowardnesse towards me.

The Diuell is so enuious to my Seruants, that hee omitteth no time in tempting them: and euen when they are about to repent, and bewaile their sinnes, he chiefly casteth in doubts, causing the againe and againe to confesse their faults, that thereby they might neuer attaine to any quietnes, but distrust all their confessions, when they find any circumstance or offence neglected, whereof they haue
not

Flowred Prayers.

not made mention. But be-
ware O my Daughter, thou
fall not: I am thy Confes-
sour. It is onely I that can
ease thy burthen, cure thy
wounded conscience, and re-
fresh thy hungry Spirit.

O how it grieueth me
to see thee alwayes conuer-
sant in corruption, and trou-
bled in recounting thy sinnes
to him, that cannot forgive
thee! Wherefore cast thy
selfe on me onely, and I will
deliuer thee; for if a thou-
sand yeares thou wouldest
search thy selfe, and bee con-
fessed of ten thousand, thou
shalt not be cleansed. Quan-
do enim exhauries Abissum:

The Poesie of

Therefore commit thy selfe to mee onely : I will make thee safe, whensoever with all diligence thou shalt goe about to confesse thy fault : let mee alone with Mercy to thee, acknowledge that thou canst not cleanse thy selfe, say that thou haddest need of my mercy, confesse that thou canst not answere one word to a thousand thinges wherewith I might charge thee : but art in euery worke vninsufficient, and hast need of my Mercie. Therefore trust not to thy Confessions, but in my Mercy, for by it thou shalt be iustified. And whilest thou art too much conuersant in the care
of

Flowred Prayers.

of thy finnes, thou mightest
turne vnto me, and enioy my
gratious p[re]sence. Doeſt thou
not note the ſubtlety of the
emie? To this end hee
ſuggeſteth thee with the num-
ber of thy ſins, and thoughts
of thy wickedneſſe, that thou
mighteſt neglect things to thee
more wholeſome. Know thou
this therfore chiefly, that my
delight is that thou ſhouldeſt
think of my goodneſſe, & ſeake
mee in ſimpleneſſe. Thou
ſhalt finde mee gentle, godly,
full of compaſſion, and chiefe
in mercy: truſt in mee, hope
in mee, ſeake my fauour, ſeake
my friendſhippe, and familia-
rity: and for the better obtai-
ning

The Poetic of

ning of these, direct thy exercise in holinesse.

Thou shalt undoubtedly feele a farre more beautifull fruit, if thou diligentlie care how to loue, please, and follow me, then by brusing thy selfe with scruples of thy confessions, for deeming to search out and abolish doubts, thou doest rather engender to thee doubtfuller things: thou canst not think me too pittifull, or mercifull, so that thou doe not presume vpon my mercies, neither canst thou giue mee ouer much credite. Wherefore accustome thy selfe to thinke well of me, and beliene that I will not condemne thee: For truly

Flowred Prayers.

truly, whosoever is willing to
correct his life, and despayreth
not, him will I saue.

I am well pleased, O
Daughter, that thou art so so-
ry thou hast offēded, and that
thou wilt not sinne hereafter.
Now thou art in State of sal-
uation, why fearest thou? I
am rich in infinite mercies.
Thus thinke of me, so; therby
thou doest mee more honour,
then if thou diddest imagine
me cruell, and hard, or shoul-
dest so much feare, as though
I watched onely to intrappe
men, in this or that doubt or
circumstance, they had omit-
ted: But yet when any great
offence cometh in thy minde,
con-

The Poesie of

confesse thy fault With al humil-
tily, and sorrow of hart, and
desire grace to amend, and af-
ter rest in peace, and cast all
the Diuelish doubts vpon me
I desire thee.

I am willing to enioy thy
friendshippe, I require to bee
loued of thee: see therefore
that thou answere my good
will. Vnderstand, know,
and iudge thy selfe to be a sin-
ner. Say in many things thou
hast offended, that thou art
most ingratefull, a Reb-
bell, spitefull, and blasphemous a-
gainst thy Commandements
and will: And hereof so much
humble thy selfe, that thou
dare not once lift vp thine eyes
before

Flowred Prayers.

besoze me, since thou art full
of loathsomnesse, and abhomi-
nations.

There be certaine so esteem-
ing their committed evils,
that they are moued with the
either to pleasure and delight,
or contrariwise to desperati-
on, or some such like inconue-
nience. But thou, when thou
wilt thinke thy selfe a sinner,
and humble thy self, shake off
the dreames of thy finnes, and
turne vnto me: conferre with
me touching thy finnes and
infirmities: powze out thy
complaints besoze mee: rea-
son with me: accuse thy selfe
to me of thy crimes commit-
ted, so shall thy accusation of
sins

The Poesie of

sinnes be conuerted into prayer.

Wherefore when thou hast turned to mee, plead thy cause in Prayer: for by this means thy conscience shall bee made cleare and quiet, thy affection also to me directed, shall be by me inflamed.

But now of Satisfaction for Sinnes: Embrace this counsell. That whatsoever thy hand is able to doe, that instantly worke: yet not with that mind, or to that end, as though therewith thou couldest make satisfaction for thy sinnes: For to the accomplishing of this, thou oughtest to thinke all thy workes too unworth y

Flowred Prayers.

worthe, and far vnable. But do that thou canst euery way to please me whome thou hast offended: desire me that with the merites of my passion, and most holy life, I will punish thine offences, and satisfie my Father for them.

This humility, this sure trust in me, with which thou debasest thy selfe & thy works, and extollest me and my merites, excellling the workes of thy satisfaction, since that one droppe of my blood is of more value to Satisfaction, then all mans deserts, which hath already made Satisfaction for the sins of the whole world. Such humility allureth mee
to

The Poesie of

to thee, and causeth mee to communicate with thee the treasure of my merites.

Wherefore let this chieflie be thy study, that thou neglect not my good pleasure, but continually to thinke on me, desire me, loue me, and whatsoeuer I commaund and will, diligently performe: then if thou haddest infinit heaps of sinnes, I will forgine them all, as freely as if thou haddest but one, neither is it lesse easie for me to forgine many, then few: It is a maruailous thing that I will say, but yet most true and certainly to bee beleued: if the whole worlde were a fierie Globe, and in the

Flowred Prayers.

the middell of it were thzown
a bundell of flaxe: this of
his naturall effect shoulde not
so soone receiue the flame of
fire, as I will receiue the re-
pentant and sorrowfull sin-
ner to mercy, for in that natu-
rall act is required some tar-
riance, though very little and
peraduenture not to be per-
ceyued, but here is no tarri-
ance at all, betwene the peni-
tent and him that forgiveth,
betwene the sorrowfull and
him that heareth the sighes.
Thou therefore daughter, re-
iect all inordinate feare, desi-
rous to please me with thy
holy heart: study to be holy,
for I am holy, willingly offred
not

The Poetrie of

not, though in neuer so little
or light a thing, but shunne
the occasion so much as in thee
lyeth, wisely withdraw thy
selfe from the society of mans
superstitious communicatiōs
and from vnprofitable and e-
uill occupatiōs: be not soli-
tarie, bee not idle, spend the
time thriftily to my honour:
occupie thy selfe in reading
the Holy Scriptures, where
thou shalt finde my Life and
Passion. Plant in thy heart
my trouble, Crosse, and per-
secution, walke before me in
Holinesse, with feare, and
reuerence, perswading thy
selfe that I am neuer ab-
sent from the Godly, but doe
instant.

Flowred Prayers.

instantly hold them, diligently bziidle and keepe thy senses and tongue, if thou loue much babling, thou canst not profite, embrace sobernesse and reasonable continences, shun vanity, and the pomp of pride: sensuality and vnlawful pleasures see thou follow not: but diligently endeauour to keep thee vndefiled: fight courageously against vices, & faithfully pray to mee that thou mayest breake and ouercome the wicked passions and inclinations: do as much as thou art able, yet trust not to thy endeauour, but to the helpe of my Grace, for if thou trust to thy selfe, and to thine own indu-

The Poetrie of

industry, thou shalt easily fall:
thy well doing neuer ascribe
to thy selfe, nor vsurpe any
thing vpon my gifts, for of thy
self thou canst not but offend,
of thy selfe thou hast nothing
but sinne, which is proper to
thy selfe, desire not vainely to
please any mortall man, wish
rather to bee knowne of few
then many, and to be despised
rather then praysed, neuer es-
teem thy self any thing worth
nor thinke thy worthines of
any value, but without say-
ing account thy selfe vngrate-
full, vnworthy, and the vilest
creature alieue: Humble, and
imbase thy selfe beneath all
men for my sake, loue all men
with

Flowed Prayers.

with a pure loue, yea those al-
so which persecute thee, with
the prosperity of thy brother :
despise none, dispayre not at
the well doing of any : floun-
der none, iudge no man, what
thou seest & hearest of others,
interprete it to the best, with
all study mortifie thine owne
appetite, and singularly em-
brace my will gladly, and wil-
lingly obey me in all thinges,
and men in those which be
lawfull : leaue thine owne toil
and deny thy selfe; commit &
yeld thee wholly to my proui-
dence, with firme trust in me,
in all temptation, perill & ne-
cessity, for I haue care of thee,
and diligently attend thee, as

if

The Poetic of

if thou onely liuedst: Daugh-
ter, learne to receiue euery
aduersity and affliction, no o-
therwise then as from my
hand sent onely, and patiently
bear it to the end for my sake,
for trouble is the cupp of bles-
sing, wheresof I haue made al
my chosen to drinke. There
hath not bene any of mine,
which outwardly or inward-
ly hath not suffered som trou-
ble. Wherefore reiecting all
weaknesse, whatsoeuer com-
meth to thee, take it in good
part, & belieue it to be sent to
thee for thy helth, for the great
loue I bear thee: suffer aduer-
sity, it is the kingly way
which leadeth to heavenly he-
ritage

Flowred Prayers.

Heritage, walke therefore in
it, reioysing, and giue mee
thanks that I haue so regar.
ded thee, that I would giue
thee somewhat that thou shouldest
suffer when any doe mo-
lest thee, and worke thee iniu-
rie or spight, thinke him sent
by me to proue thee. Bee not
agrieued with him, giue him
not sharpe and bitter wordes,
neyther think of reuengemet,
marke not the man (which is
my Instrument and scourge)
but attend on me, which suffer
such things to be done by mā.
O Daughter, in euery trou-
ble and sorrow be patient, re-
signing thy selfe to me, for I
purge thee by afflictions, and
make

The Poesie of

make thee apt and woꝛthy to
be married to me. But if of thy
humane infirmity, or other
defect thou fall to impatience,
be not discouraged, neyther
waue dispayꝛing in thy good
endeauours: but soꝛthwith
arise, turn to me, and cal vpon
mee, with a sure hope of par-
don, I know the generall
weakenesse of man, I know
also thy peculiar frailety, trust
to me, thy hope and full trust
cannot be too assured in mee, if
thy life and repentance bee
good. Wherefoꝛe hastilie
flye vnto me, I will take thee
vppe, heale and defend thee,
what doest thou feare yet? O
Daughter, why doest thou
not

Flowred Prayers.

not euen now desire death, for
what euill can death bring
thee? Etuely after thou hast
bequeathed thy carcas to the
ground, thou shalt no more
offend me: thou shalt no more
be defiled with sinne, if thou
loue nothing in this world,
Death can take nothing from
thee: if thou loue any world-
ly thing, wilt thou stand to
the daunger, nay rather thou
louest thine owne perilles.
Therefore befoze thou die,
cease to loue worldly and
transitory things, if thou fear
not too much to die, yea if thou
loue me alone in this life, be
glad thou shalt die, for but by
death thou canst not get what
thou

The Poetic of

thou louest. But I know
what thou fearest, truly no-
thing in this world thou lo-
uest, nothing thou doest pos-
sesse, that eyther thou carest
to enioy, oꝛ wouldest soꝛrowe
the losse, but trembling and
feare bereth thee becaus thou
knowest not whether thou be
woꝛthy loue oꝛ hatred. Thou
knowest not how thou shalt
be receyued of me, eyther to
rest oꝛ paine: None of these
shalt thou know O Daugh-
ter, as thou wouldest know
yet. Though thou feare, yet
abide in hope and sure trust
in mee, whether thou liue oꝛ
die: of thy selfe thou canst
neyther liue noꝛ die wel, both
thou

Flowred Prayers.

thou hast of me, if I giue thee
to liue well, shall not I also
grant thee well and happilie
to die? seeing therefore thou
hast all of mee, seeing thou
lookest for all thinges at my
hand, how is it then that thou
hopest one thing, and dispay-
rest another? Trust then &
cast all thy thoughtes & care
vpon me, as liuing thou art
able to resist no temptation,
nor auoide any sinne, so ney-
ther dying art thou able, if
faithfully I preuent tempta-
tions, and moderate them in
thy life, the same will I doe
in thy death. Neuer enter
battaile with thine own force
and armes, but leaue it vnto
me,

The Poesie of

mee, and leaning vnto me, I
will fight for thee, and I fight-
ing for thee, and defending
thee, what cause hast thou of
feare, neither doubt thou of
the condition or kinde of
death.

Nullum est genus mortis,
quod nocere potest iusto. No
kind of death is able to annoy
a iust man: for the iust with
what death soeuer he be beset,
is in safegard, Therefore be
nothing carefull whether at
home, or abroad, in bed or in
field thou shalt die, neyther
feare whether thy death bee
naturall or violent: but as
the Apostle counselleth, study
to liue soberly, iustly and god-
ly,

Flowred Prayer.

ly, that thou mayest well and
happily die. An euill death
doth not follow a good and
iust life, but the death of the
iust is precious in my sight,
howsoeuer they end this
life, whether in the wa-
ter, in the fire, or
in bed they
Dye.

The Poesie of



A Sweet and comfor-
table Consolation for all
weake minds, to confirme
and strengthen them
against Despe-
ration.



Who soeuer refus-
ing the hope of
pardon, run-
neth head-long
into the gulse of
desperation: doth not onely
distrust the omnipotencie of
God:

Flowred Prayers.

God, perswading himselfe that there is som crime which hee is not able to extinguish: but also maketh him a lyer. By the mouth of his Prophet hee hath promised a free remission of sinne so soone as the offender be wayleth: but frowardly doth the posterity of Cain say: Such is mine iniquity as I shall never obtaine remission.

What sayest thou Caitief? If God be not able to pardon because of the greatnesse of thy sinne, thou robbest him of his Omnipotency. If he will not doe that which he can do, he is a Lyar, and too light, not to performe the thing

L 4 which

The Poesie of

which so oft he hath promised
by the mouth of his holy Prop-
hets. It is saide of the Psal-
mist: God is gracious and
mercifull, long suffering, and
of great goodnesse. The Lord
is loving to all men, and his
mercy is over all his workes.
Is there any thing then more
admirable, then the Creation
of the heauens, with so many
shining bodies: then the ma-
king of the earth with such
singular varietie of living cre-
atures, Trees, Plantes,
Fruits, and all other things:
then the fabrieation of so ma-
ny pure Celestiall Soules: so
that who durst bee bold to as-
sirme (had not the Prophet
ma-

Flowred Prayers.

manifestly spoken it,) that
the mercy of God doth ex-
cell the glory of his handie
workes.

Holy Scripture sometime
tearmeth the mercie of God
great, sometime too great, &
sometime it amplifieth the
force thereof by the name of
multitude or number. The
Kingly Prophet David in
one selfe place comprehen-
deth both the greatnesse and
multitude of Heauenly mer-
cy, saying: Haue mercy on
me O God, after thy great
goodnesse, and according to
the multitude of thy mercies
doe away mine offences.

Where great iniquity is,
L 5 there

The Poesie of

there needeth much compassion. If thou doe but weigh how haynous the offence of David was, thou wilt acknowledge the greatnesse of Gods goodnesse: If thou consider how oft he offended in that sinne, thou shalt see the multitude of his mercies.

That **G D D** which is our King, our Father, our Master, our Spouse, prescribeth no determinate number of offences, but as oft as through true Repentance we returne to him, he forgetteth and forgiueth the punishment which he threatneth to vs: he entertaineth vs amongst his Familie, leadeth vs into the
Cham

Flowred Prayers.

Chamber of his Loue, and receyueſt not vs onely, but ſorgetteth our offences: Hee bringeth the loſt ſhepe vpon his ſhoulders, to the ſtaules, and biddeth the Congregation of the Cholen to his reioyſing. He goeth to meete the Prodigall Sonne, returning from his long and loathſome iorney, and putteth a robe & a King vpon him, and commaundeth the fatteſt Calfe to be killed for him.

What other thing doth this ſignifie but the Innuence, or as I may ſay, the ouermuch mercy of God? It is no maruaile, though his mercy exceede which loueth vs ſo exceeding.

The Poesie of

ceedingly. Paule feareth not
to write thus to the Ephesi-
ans. We are (saeth he) by
Nature become the Children
of wrath: But God which is
rich in mercy, for his tender
loue, wherewith he loved vs,
when wee were lead to sinne,
hath raysed and reconciled vs
again: to Christ.

Saint Iohn in his Gospell
more plainly expresseth the
maruailous Loue of God our
Father towards vs, saying:
So God loved the world that
he gaue his onely begotten
Sonne, that who so beleeueth
in him, should not perish, but
haue everlasting life. Where-
vnto Paul aptly agreeth, He
that

Fle wred Prayers.

that spared not his only S on,
but gaue him for vs all: hath
hee not given vs all things to-
gether with him? This so
great loue: this so great kind-
nesse, doth it not worthily ap-
peare vnruneasurable, because
we haue nothing which wee
haue not freely receyued of
God.

Whatsoever wee doe, what-
soever we possesse, it commeth
by the mercy of God: Yea it
is the mercy of God that
made the Angels, and created
the world. If he had wrought
it to himselfe, his power and
politiemight haue been prai-
sed: but sith to our vse hee
hath framed all these things,
shall

The Poesie of

shall we not acknowledge his
mercy to be maruailous. For
whome haue the Celestiall
Ayres their course: to whom
lendeth the Sun his beames
by day: the Moone with the
Starres, their brightnesse by
night, but for Man? For
whose vse made hee these
things of nothing? For whose
sake, but for mans onely, doe
the hanging clouds giue their
shade, and bedew the pleasant
fields?

Why blow the winds? why
flow the Riuers, why spread
the Springs, why encrease
the Seas but for the vse of
man? Who reapeth the co-
modities of the fertile earth,
which

Flowred Prayers.

which engendzeth so many li-
uing thinges, such wealthy
store, but man? There is no-
thing that God hath not
made Subiect to man: onely
he would that man should be
obedient vnto him. Manie
times our mercifull God sen-
deth aduersity, either to cleare
vs of our transgressions, or
to deterre vs from sinne, or to
minister occasion of well-do-
ing. Thus was Abraham
tried: so was Iob prooued
with many miseries: thus is
euery one which liueth in Je-
sus Christ tryed in this world
with sundry afflictions, as the
Golde with the fire.

Where are those that
mur-

The Poesie of

murmure against G D D,
when eyther infirmity of
healthe, or death, and losse of
wife and Children, or decay
of worldly wealth happeneth
to them: no thing knowing
that these are the manifest
signes of a mercifull G D D.

Let vs giue ear to the counsell
of Salomon, My Son (saith
he) Despise not the word of
God, nor forsake his correcti-
on: For whom the Lord lo-
veth, hee chasteneth and de-
lighteth in him, as a Fa-ther in
his Sonne. The Apostle Paul
hath the like saying to the He-
brues. Whome the Lord lo-
veth, he correcteth, and re-
buketh every Childe that he
recey-

Flowred Prayers.

receyverh.

Then (by Paules Counsel) when any storme of aduersity ariseth, let vs stand fast in the Truth, knowing, that hee offereth himselfe to vs, as to his Children, like a mercifull God. If the loue of God lend vs prosperity, let vs giue him thanks, and bee carefull that we abuse not his bounty. If misery oppresse vs, let vs neuerthelesse giue thanks to him, and commit our selus to his iudgement.

To obtaine health thou giuest thy selfe vp to the Whisition: thou yeeldest thy selfe to the Coard, Saw, and Seawring of the Chirurgion: And
to

The Poesie of

to enioy euerlasting health:
fearest thou to trust thy Cre-
ator, thy Master, thy Father,
and onely Sauiour? Thou
darest not say to the Phy-
sition, thus & thus cure me?
And wilt thou prescribe to
God the means of thy sauing
health? Let euery one of vs
descend into the depth of his
conscience: let vs consider
how oft, and how grieuouslie
we haue offended God, how
his benefites are defiled with
our iniquities, and so we shall
see, how much wee are indeb-
ted to his infinit mercy, which
hath borne with our frailty
so gently, which by so many
meanes calleth vs to repen-
tance,

Flowred Prayers.

tance: which so willingly pardoneth the penitent, and conuert.

Truely he is greatly to be lamented which refuseth the fountaine of euerlasting life, and neuer by repentance returneth whence he departed.

The Prodigal Child strayed farre, left and forsooke his Fathers House, & yet returned.

Peter was far gone when he denied his Master thrice: but yet remēbring the wordes which Iesus spake to him, he recanted, and wept bitterlie.

How gently doth the Lord in Hieremie vnder the per-

The Poetrie of

person of the wife (which ha-
uing forsaken her husband, &
gaue herselfe to euery man)
Call his people to repentance:
Returne my Children and be
converted (saith hee) because
I am your husband.

But oh wretched is the mā
that stoppeth his eares at this
voyce of the Lords. To day
(saith the Psaline) If you hear
my voyce, harden not your
hearts. This is our day as
long as we liue, in which the
Lord ceaseth not to call vpon
vs to repentance, offering vs
prepared pardon.

God himselfe in Ezechi-
el doth not onelie promise re-
mission to him that forsaketh
his

Flowred Prayers.

his euill, but bolweth obliuion
of all his former offences. For
after he had reckoned all the
errours which man fell into,
he added: If the wicked man
will be sorry for his sins, keep
my cominaundements, & do
the thing that is right, he shal
liue and not die; and I will
not remember ought that he
hath done. Haue I pleasure in
the death of a Sinner, (sayth
the Lord God) or rather
would I not his conversion
from his euill wayes, that he
might liue? And againe hee
sayeth, Returne and repent
you of your faulcs, and your
iniquity shall not preuaile a-
gainst you. Cast away euil
cogi.

The Poetrie of

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Flowred Prayers.

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cogi.

The Poesie of

cogitations, and take you a
new Spirite. And why wilt
thou die, O house of Israel, I
wil not the death of a sinner,
returne and thou shalt liue.

O wretch, why despayrest
thou, sith to this end **G D D**
sent his Sonne into the earth,
that thou mightest haue com-
fort? This is the loue of
God, whereof David speaketh
saying: We haue scene thy
loving kindnesse, even in the
middest of thy Congregati-
on: Bée earely at the church
occupied in prayer: abide in
the Apostolicke Faith: be-
ware of Idolatry, imbrace the
louing kindnesse of God, who
cryeth vncessantly: I wil not
the

Flowred Prayers.

the death of a Sinner, but rather he convert and liue.

Marke to this sweet Oracle, shake off the drowlinesse of errour: and rise with Christ, that thou mayest liue in him.

Marke how liberally hee promiseteth: At what hower loeuer a Sinner shall repent, I will put all his wickednesse out of my remembrance.

He hath no respect to the nature of thy faults, he forgetteth not the greatnesse, or number of thine offences: repent but as thou oughtest, and hee will blot thy wickednesse out of memory.

That our Prayer may bee
more

The Poesie of

cogitations, and take you a new Spirite. And why wilt thou die, O house of Israel, I wil not the death of a sinner, returne and thou shalt liue.

O wretch, why despayrest thou, sith to this end G D D sent his Sonne into the earth, that thou mightest haue comfort? This is the loue of God, whereof David speaketh saying: We haue scene thy loving kindnesse, even in the midst of thy Congregation: Bee earely at the church occupied in prayer: abide in the Apostolicke Faith: beware of Idolatry, embrace the louing kindnesse of God, who cryeth vncessantly: I wil not
the

Flowred Prayers.

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That our Prayer may bee
more

The Poesie of

more acceptable to God: the
Prophet Osee telleth vs how
we should pray: Returne
vnto the Lord and say to him:
Lord take away mine iniqui-
tie, and receiue (if I haue any)
my goodnesse, and I wil giue
thee the batlinges & sacrifice
of my lips.

Let vs reuert that haue
shamefully erred, to him which
taketh away the sinnes of the
world, and let vs say: Take
away from vs the evill which
we haue done, and accept this
good: What good? Even
the sacrifice of our Lippes:
Wee giue thee thanks migh-
ty God, to whome wee owe
all that we haue. Take from
vs

Flowred Prayers.

vs which is ours, & accept of
vs that which is thine owne.
Returne (saith Ioel) to your
God, becaule he is loving &
gracious, long suffering, and
of much mercy, and ready to
pardon mischiefc.

Though the weight of sin
astonish thee, yet let the might-
tinesse of Gods mercy vphold
thee, which the Prophet doth
man y wayes exaggerate.

God (saith hee) is gentle:
which hee addeth, that wee
should not despaire of pardon:
God (saith he) is gracious, that
we should vnderstand how he
not onelie helpeth vs, but that
he pitttieth our miseries. And
thinking not this sufficient, he

¶

ad:

The Poesie of

adioineth Long suffering. And
yet art thou doubtfull, sinner?
Hearken then what follow-
eth: And of great mercy,
If thy faults be many, care
not, great is the goodnesse of
God.

What remayneth now,
but that thou turne and goe
to him that inuiteth thee: thou
wilt say, the horrible threate-
nings of punishment feare
me: Giue care and marke:
And hee is ready to pardon
mischiefe: that God which is
so often stirred to anger: of
his own accord mooueth thee
to repentance: calleth thee to
forgiuenesse, forgetteth his
threates, denyeth thee the
to:

Flowred Prayers.

toꝛment of Hell: in steade of punishment, giueth thee his blessing: not onely turneth to thee that repentest, but willingly goeth to meet thee, & embraceth thee.

This is it which was promised by Zacharie; Turne vnto me (saith the Lord of hosts) and I will be converted vnto you: What meaneth hee by Returne vnto mee? that is acknowledge thy weakenesse and aske mercy. And what is meant by this? And I will be converted vnto you: That this, of a reuenger I will become a helper: I will assist your endeauours, and looke what through your owne
D 2 strength

The Poetic of

strength you can not bring to
passe, thou shalt attain to buy
my fauour.

No man can freely hate
his owne sinne: vnlesse God
mollifie his stony hart, and
giue him a fleshly hart: vnles
for a defiled Conscience, hee
make a cleane heart, vnlesse
for a corrupt soule, hee renue
a right Spirit in him. Per
use and reade the conuersati
on and life of Christ, there
thou shalt finde nothing, but
of his euerlasting mercy to
wards all men.

He freely healed the sicke:
fedde the hungry: deliuered
them that were in daunger:
cleansed the Leapers: gaue
sight

Flowred Prayers.

sight to the Blinde: restored
the Lame: cast out Devils:
raysed the dead to life: and
pardoned the wicked.

Search againe the vniuer-
sall discipline of G D D,
what other thing contayneth
it, then the maruailous com-
passion of the Almighty: doth
he not inculcat into our minds
by parables, to the intent we
should not fal by any means:
To that end serueth the Pa-
rable of the lost sheepe, which
was brought againe on the
Sheepeheards shoulders: the
Parable of the lost, and found
groate: of the whole man that
wanted not a Physition: of
the Seruant to whome his

The Poesie of

debts were forgiven, of the
Publicane and the Pharisee,
of the broken man whom the
Samaritane cured, of the good
Steward towards his deb-
tors, and of the crafty Ste-
ward towards his Master: of
the Prodigall Child taken a-
gaine into fauour.

As touching the bare name
of the Gospell, doth it not pro-
mise mercy? Yes, it giueth
light to the blind, liberty to
the Captiue, health to the bro-
ken, and last of all a gratefull
gaine to the Lord, who thir-
steth nothing, but the Salua-
tion of sinners: Likewise the
name of Iesus, that is (of a
Saviour) what else doth it
pro-

Flowred Prayers.

promise to the Sinner, but
mercy and blissefulnesse: If
he had come representing the
Majesty of a Judge, there had
bene some cause why euerie
one might haue feared: but
knowing him to come as a
Saviour, dost thou dispayre
Saluation: for the surer hope
of Saluation, the Sonne of
God suffered death, and offer-
red vp himselfe a valiant sa-
crifice for the sins of man.

And hanging on the Crosse,
prayeth for his persecutors:
and thinkest thou that hee wil
deny thee forgiveness of thy
sinnes, that dost acknowledge
thy wretchednesse, and craue
remission: Trust him that is

The Poetrie of

mercifull, and thou shalt find
compassion. A sure hope obtaineth
any thing at Christes
hand: who so mistrusteth the
Whisition, hindereth his own
health.

The woman of Canaan
cried, and her daughter was
cured: The Centurian be-
lieued, and his Seruant was
made whole againe. The Fa-
ther prayed, and his Sonne
was cleansed of the foule spi-
rite. The Apostles cryed out,
Helpe Lord for we perish,
and they were deliuered.

And wee see that in diuerse
he hath not respected the pray-
ers of the mouth, but only the
Faith. Wee did but perceyue
the

Flowred Prayers.

the faith of the people, and said
to the sicke of the Palsie, Bee
of good cheare my sonne, thy
sins are forgiven thee.

The Mother and her com-
panions doe but weepe, and
her Sonne is raysted frō death
to life: Martha and Mary did
but mourne, and Lazarus
was receyued: Mary the sin-
ner be trayleth, he annointeth
her, kisseth her and sayth, Thy
sinnes are forgiven thee. He
sufficiently asketh, that con-
felleth his infirmity: he asketh
effectually, that lamenteth &
beleueth..

The woman troubled with
superfluity of bloud, secretly
touched the vesture of Iesus:

The Poetrie of

and immediatelie she felt the
force of his mercy.

We read also of many o-
thers that were healed by
touching his garment: so ne-
uer unprouided is his good-
nesse, and at all times hee
giueth comfort to the weake.
If thou bee afraide to call v-
pon Iesus: if thou canst not
come vnto him, yet at the least
touch the edge of his garment.
Reade the Scriptures, follow
the doctrine of the Apostles:
for by them he often sheweth
his vertue, and telleth of thy
sauing health. O blind & un-
thankfull, which despise the
grace of God so ready to bee
obtained! But O thrice wret-
ched,

Flowred Prayers.

ched, which despaire in that which is willingly and freely offered. he is easily pacified, that is reuenged against his will.

What other meaning hath this Phrase, but that the Lord leaueth no way vnought for, to bring vs to Saluation, and we wittingly forsake the hope of Saluation? And why wilt thou die O house of Israel? with teares he lamented Hierusalem, which heaped vengeance vnto it selfe by theyr malicious errors. O Ierusalem (sayth hee) how often would I haue gathered thee together, as the hen gathereth her Chickens, and thou wouldest

The Poetic of

dest not? Our humble Sa-
uiour weepeth, because hee
may not saue vs miserable
sinners, and wee despaire in
him, as though he would not
saue vs, who haue deserued
his fearefull iudgements fo:
our iniquities committed a-
gainst him. All the House re-
ioyced where the Son which
died was reuiued, and recei-
ued againe that perished.

That good Father calleth
the company of the Heauens
to reioyce ouer the penitent
Sinner: and thou wretch de-
spayrest, enuying both thine
owne safegard, and the glad-
nesse of God.

Shall we belecue that hee
will

Flowred Prayers.

will not pardon malefactoꝝs,
who lamenteth the death of a
Sinner, and reioyceth at the
conuerſion of the Penitent:
He calleth all men to the ma-
riage Feaſt: hee would haue
his houſe filled with ſtrangers:
maketh the Blinde and the
lame to come in: And why
ſtayeſt thou Caitife? Why
forſakeſt thou not thy Swi-
niſh ſoile? Why ſtriveſt thou
againſt the mercy of God?
there can be no greater folly,
then for vaine and variable
things to forſake Eternity.

There is no greater wiſe-
dome then for a little ſuffe-
rance, to gaine immortality.
Great is their ignorance
there.

Floured Prayers.

therefore, which perseuere in their naughtines: But greater is the wisdomme of those that liue in newnesse of life. What cost we bestow, what paines wee take in finding corruptible mettals, and how little wee care for the treasure of Gods mercy, which is laid open, and freely offered to vs.

The Lord is rich in mercy.

The treasure of worldlie wealth may be wasted by profuse expence: but the bounty of Gods goodnesse hath no bottome. God hath assured his faith to man, and (as Paule writeth) he cannot deny
nic

The Poetrie of

nie himselfe. He offereth to be challenged and reprovued, if hee hath not performed his promises. For thus he speaketh in Esay to a wicked generation: Lift vp your selues and bee cleane; take away the thought of evill cease from mischief, learne to do good: seeke iudgement, helpe the oppressed, iudge the innocent: defend the widow, & come and reprove mee (saith the Lord.)

Hearrest thou now wretched man? what else requires our gracious God of thee, but amendement of life? And that the enormity of thy heinous crimes may not exan-

mate

The Poesie of

mate thee, attend to the ready remission. If thy sinnes (sayth he) were as red as scarlet, I will make them as whit as Snow, and if you wil harken to me, you shall eate the Fruits of the earth. O cursed Progenie of Eue, why doest thou yeelde to the deceitefull promises of the Deuill, that allureth thee to destruction: and art deafe at the Son of God, which would associate thee with euerlasting ioy: Repent (sayth he) for the kingdome of God is at hand.

The Sonne of God promiset, the Father commandeth thee, the holy Ghost inuiteeth thee, and yet thou art
feru,

Flowred Prayers.

scrupulous to receiue that which is offered.

The voyce of the Apostles, is the voice of God, and they cry, Repent and be baptised in the Name of Iesus Christ for the remission of your sinnes, and receiue the gift of the Holy Ghost. For sake your foule, filthy, and abhominable traditions, and seeke the kingdome of Heauen. There runne vnto Christ, Souldiers, Publicans, Harlots, Idolaters, man-sleas, sorcerers, bawds, Incestuous persons, none are exempted, all haue free course to the mercy of God; their former life is not imputed to them,

The Poesie of

them, if they repent and amend their liues. Like as the ground often moistned with heauenly dew, & yet yeldeth his Tiller nothing but thorns & brambles, is worthe to bee had in contempt, and to be giuen to the fire: So God many times, for the contempt of his goodnesse, giueth Sinners vp to their reprobate sense. Wherefore it is best to leaue off procrastination of amendment of life: and when the Lord calleth vs to cast of the Old man with his deed, and concupiscences: least God, which hath been denied to be hard, as the least refuse to heare our complaints. Horrible is the voyce wher.

Flowred Prayer.

where with he thzealneth those
which wil not heare him, that
so graciously calleth. Because
(saith he) I haue called, and
you haue refused: I haue
stretched out my hand, and
there was no man that would
looke: because you haue de-
spised my counsell, and set at
naught my admonitions, I
will laugh at your destructi-
on, when that shall come to
passe which you feared, when
abortiue misery shall come
vpon you, & the stormis of de-
struction shall prevent you:
when sorrow and anger
shall possesse and oppresse
you; then wil you cal vpo me,
& I wil not hear: they wil rise
betime in the morning, but
they

The Poetic of

they shall not find me, because they haue hated my discipline and haue beene void of the feare of God, haue not hearkened vnto my counsel, & haue defiled my correction.

In this life there is hope of mercy. Therefore while thou liuest, call for the grace of God, and amend thy life. The carefull God of our saluation hath suffered mightie and maruailous men to erre, that wee by their example might haue comfort, and not dispaire in hope of pardon. In Holy Scripture who is more commended then King David, who was both a King & a Prophet, a chosen man after

Flowred Prayers.

ter the hearts delight of God:
out of whose stocke came the
Saviour Christ. But into
holm. many and grievous
crimes tell so mighty a man:
Yet hearing Nathan pro-
nounce the grievous threate-
nings of God, cried out, Lord
I haue sinned. And Nathan
sayde, But the Lord hath ta-
ken away thy sinnes, thou
shalt not die. God suffered
Peter to offend grievously,
and yet when hee had lamen-
ted, he obtayned mercy. Whe-
he gaue him charge ouer the
sheepe (for which he shed his
precious bloud) was it likely
that hee ment to remember
the denyng of him thrice: no,
no,

The Poetrie of

no, he had so freely forgotten it, that there remayned no iote imprinted in the memory of our louing God. Wee haue many examples of Sinners, and not a few of the penitent: the example of none ought to moue vs to sinne: let vs not too much trie God: if any mā bee incumbred with iniquity, hee hath examples of repentance: let him not despaire.

They doe euil which wil not repent with them whom they haue transgressed withall. After David had willingly confessed his fault, and acknowledged the iust iudgement of God: behold what great hope he conceyued of the mercy of God:

Flowred Prayers.

God: Sprinckle me O Lord
(saith he) with Iſope, and I
ſhall be cleane: Waſh mee,
and I ſhall bee whiter then
ſnowe. By the ſprinckling
of the bloud of the immac-
ulate Lambe, he promi-
ſeth to himſelfe clearenelle
too, though he acknowledge his
conception to be ſinfull, yet by
this waſhing, hee hopeth after
the whitenelle of iunocency,
which paſſeth the whitenelle
of the Snow. And he truſteth
not only in the innocency, but
looketh to ſee his doubtful pe-
nitency turned into heauenlic
ioy. Thou ſhalt make me hear
joy and gladnes (ſaith David)
that the bōes which thou haſt
broken

The Poesie of

ken may reioyce. Giue mee
the comfort of thy helpe, and
stablish me with thy free spi-
rite.

A singular faith of a sinner,
what man hath at any time
cried, Iesu haue mercy on me:
but forthwith he hath obtay-
ned grace. Take pittie Lord,
(sayeth the woman of Cana-
an) and her daughter was
was healed. The blind poore
man cryed out, O Sonne of
David haue mercy on me, and
he receyved sight. Let vs
heartily, zealously, constantly
call on him, and in the midst
of our miseries say, Iesu thou
Sonne of David haue com-
passion vpon vs. And of poore
impo.

Flowred Prayers.

impotent beggers hee will
make vs fellow heyres with
hym of the kingdome of Hea-
uen. He hath opened the sanc-
tuary of his holinesse, and
thou runnest into the dun-
geon of dispayre: hee hath
stretched out his hand to thee,
& thou turnst away thy face:
he openeth the gates of Hea-
uen, and thou haltest to de-
struction: behold the bosome
of his goodnes, and thou cree-
pest into the lake of unhappi-
nesse. The Cheefe that hung
on the Crosse heard him say-
ing, This day thou shalt be
with me in Paradise: and
thou offerest thy selfe to the
Deuill.

R

The

The Poesie of

The mercy of God came
vnto vs, whē he sent his Son
into the earth: Let vs there-
fore goe to it: Let vs incline
to him, as he did to vs: The
way is first to leaue our life.
For first the Physitians vse
to purge the body, that they
may minister wholesomer
Medicines.

Forlake O thou Sinner,
thy wicked imaginations,
which fight against God: leau
to lust, be not couetous, re-
frain riot, flie arrogancy, that
God may powr his blessings
vpon thee.

He that persisteth in his
wickednesse and calleth for
grace, is like to an enemy,
which

Flowred Prayers.

which being ready armed, asketh peace of his Master: hee that asketh receyuethe: he that seeketh findeth: and hee that knocketh hath it opened vnto him: if thou wilt desire mercy, craue it truely: if thou seeke it, seek it indeed, if thou knock at the gate of forgiveness, knocke earnestly. If thou require an example of one that faithfully craued the fauour of God, Marke the Prodigall Child, who leauing his Swine, returned to his Father, and said: Father I haue sinned against Heaven, and against thee, make me as one of thy hired servants.

Marke the Publicane,
¶ 2 which

The Poesie of 60

which for the guiltinesse of his
conscience, dare not lift vp his
eyes to heauen, dare not come
to his redeemer, but standing
a farre off, hee knocketh his
bzeast, and saith: Lord bee
mercifull vnto me a Sinner.
S. Hierome affirmeth the
offence of Iudas to be greater
in despaying the mercie of
God, then in betraying Christ,
as Cain stirred God to anger,
more through desperation of
pardon, then by the slaughter
of his brother Abel. Danie
which haue persecuted Christ
being conuerted, & believing
in him haue obtained pardon,
& are made cramples to man,
that he ought not to distrust
the

Flowred Prayers.

the remissio of his wickednes,
saying the death of our Sauior;
is forgiven to the penitent:
Wilt thou heare saith Au-
gustine the mercy of God,
leauē thy abomination & hee
will forgine thee? Wilt thou
see the truth of God, do good,
& thou shalt be crowned with
Justice: God is not so mer-
ciful to vse vniustice, nor so
iust to be vnnmerciful: but som
man wil say, mēcrease their
offences by too much hope: but
how much doe they enlarge
their guiltines by distrust of
remission? If there were no
forgiuenes, then thou wouldest
rage & say, I am wretched, I
am condēned: why is not my

The Poesie of

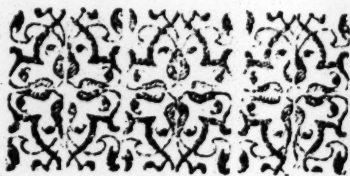
law: why shall I not fill my
selfe with sacietie: if after this
there bee nought but tor-
ment: this would be thy sa-
ing, **W**orse then dispayre it
selie. Hee doth better there-
fore that correcteth thee with
promise of forgetfulnesse, and
sayth, I will not the death of
a sinner, but that he convert
and liue. God by his promise
would not haue sinners to
presume: but his will is,
they should not in any wise di-
strust: and therefore he hath
made them ignozant of the
day of their death: if thou re-
pent, present pardon is prou-
ided: no day is prefixed.

Wherefore to conclude, if
thou

Flowred Prayers.

thou hast liued well till this
day, and still abidest in this
life, liue well, amend thy life,
and beholde forgiuenesse, and
bee sure that what hee hath
pardoned, shall not bee im-
puted to thee againe, which
for his merrie he grant
that taketh alway
the Siniues of
the world,
Amen.

The Poesie of



CONSOLATIO.



ULLA maioris
magnitudo, nul-
la angustiarum
acerbitas, nulla
defectuum mul-
titude, nulla scelerum enor-
mitas, te ad desperationem,
nimiamve pusillanimitatem
adducat; Quantumcunque
peccaveris semper Dei mise-
ricordia in infinitum excedit
tuas

Flowred Prayers.

tuas iniquitates: Quantum-
cunque infirmus sis, semper
illius benignitas adiuvare pa-
rata est tuam fragilitatem.
Vult, & potest Deus sanare,
ac liberare te, si ad eum verè
conuerteris, atque humilis
factus, ipsum piè inuocas, &
speras in eo. O quam homi-
ni salutaris & Deo grata est
spes, atque confidentia illi,
quam Dei amor, sanctaque
humilitas parit, & quæ homi-
nè non ad negligentia vel in-
curia sese emendandi, neque
ad facilitatem peccandi per-
trahit, sed magis ad conatum
proficiendi extimulat.

The Poesie of



THE AVTHORS
Prayer.

In the deapth of thy mercy
(O Lord) bow down thine
eyes, & behold, encline thine
eares and heare, stretch out
thine Arme and helpe, for I
am thine vntwoorthy creature,
and haples man, that thou
thou rodde of wrath haue ex-
perience of most wretched
misery. Mine euemies pur-
sue mee with gaping iawes,
and

Flowred Prayers.

and whetted teeth, saying
within themselves, let vs now
deuoure him for the time that
we looked for is come, wee doe
find and see it. They haue
fortified round about me, and
haue inclosed me with to-met
and trauell. My flesh and
skin are made old, my bones
are bruised, they haue hedged
me, that I cannot gett out, &
haue laid heavy links vpon me.

Helpe Lord thy seruant
whomethou neuer saylest, I
cry and call pittiously, yet
am I not heard: my innocen-
cy is trodden downe, and my
life suddued with like sum i
ses. My mourning they day
ly heare, but comfort I finde
far

The Poesie of

farre off. They haue stopped
vp my wayes with quartred
stones, and made my pathes
crooked. They lay wayte
for me as wilde Beares and
deuouring Dragons with o-
pen mouth: deliuer me from
their greedy gripes, and free
my feet from the paths of such
venemous Serpents.

O Lord thou seest they haue
stopped vp my well-springes
of truth, how they haue bro-
ken mee in peces: preferred
their guils, & altogether laid me
waste: I am made their mark
to shoot at: their strongest
Bowes haue beene against
me out of their malicious qui-
uer, they haue shot their sharp
shafts

Flowred Prayers.

shafts of eger enbie, yea, euen
into my raines. They laugh
me to scozne in their dissem-
bling hearts, and yet bear me
faire countenance.

No regard is had of my
Truth, and vtter confusion is
come vpon me, thy gifts Lord
proper to my selfe are holden
from me, and I perish in wāt,
hauing of mine owne. The
leauen of my bread is made
with cruell cares, and my
drinke mingled with salt
teares: they haue ouerwhel-
med mee with heaped stones,
and haue buried my innocen-
cy in shamefull graue, I am
sequestred from all freedme,
and thou Lord knowest I am
not

The Poetic of

not guilty.

Correct me not in thy iustice,
for in my misdoedes towards
the Lord, but in the milde-
nesse of thy mercy: for I ac-
knowledge I haue donthings
vnlawfull against thy throne,
and am no more worthy to be
called thy Child. Yet Lord
from the bottome of a broken
heart I aske thy pardon, and
my Spirite trusteth in thy
mercy, & requireth that mine
enemies may no longer tri-
umph ouer mee. Lord looke
downe and remedy my mis-
ery and thraldome. Remember
how long I haue been fedde
with sorrow & care, how my
body wasteth, and my Soule
mel,

Flowerd Prayers.

melteth away. I fear Lord
thou hast forsaken me, and set
up the horn of mine enemies,
that thou giuest the this long
Glory ouer me.

O mercifull Father, do not
so I beseech thee. If my scourge
be determined (with thee) for
any my contemptes of thy
will: yet deliuer me from the
hands of the malitious. I ac-
knowledge my faultes to-
wardes the Celestiall Seate,
and say: my righteousnesse al
is stained, I appeale to thy
mercy, for thy truth and sons
sake. But Lord if my breast
ever harboured any vniust
pretence, or act against thy
seruaunt Iames my gracious
king

The Poetrie of

King and Gouernour, as a
ioyfull pray bestow mee a-
mongst mine eager enennies,
To this day from my birth,
thou knowest Lord, I haue
honoured him with loyal loue
& serued him with true heart,
and innocent hands.

Now Lord if such discharge
of duty hath eue: wonne vic-
tory ouer any his woo:thie
thoughtes, I beseech thee not
in my deserts to thee, but for
my truth to him: multiply in
secret brest such thoughts to
sure encrease of firme beliefe,
as through thee inspired with
my large truth, which might
neuer boast her selfe: I may
bee saued from the snares of
the

Floured Prayers.

themalitious, and my innocency knowne to him.

Make Lord I beseech thee, and reue on mee thy mercies, and help, as euer thou hast done of olde. My Soule saith within me, thou Lord art her onely portion: and therefore she will hope in thee. And my body hast thou alwayes deliuered in greatest perill whensoever I haue put my trust in thee. Arise most mighty helper and aide thy Seruant, who onely seeketh succour of thee. Sure I am in mine enemies pitts, thou wilt not that mine Innocency perish: neither destroy mee vtterly in mine vnrightheousnesse towarde thee:

The Poetrie of

thee: for that my contrite
heart appealeth to thy mercy:
and thy condition is not to
seek the death of a sinner,
neither to be found untrue in
thy promises, wherein my spi-
rite onely trusteth.

Amiddest my sorrowfull
plaints and scorching sighes,
Lord powre out ths comforta-
ble dew of thy compassion: for
in no other helpe will I trust
but in thine, though the whole
Earth would assure me: mine
enemies swarme as Bees to
the Hieue, and spread as flo-
wers of the spring: my friends
walke in single number, and
hundreds that erst professed
faith, deny their sentence:
such

Flowred Prayers.

such as would me good, want
the meane thereto: and those
that best may, with ffort nes
theats are beaten down, and
made lame. Wherefoze Lord
wash the vnderstanding of
my gracious Gouvernoꝝ with
the flowing springes of thy
Truth. Cause him with spee
dy hand to comfort the com
fortlesse: Guide his minde
stil in thy loue and feare, with
such perfect wisdom, true iu
stice, and pittifull compassion,
shewing whose member hee
is that hath thus worthily
preserued thy people.

Pea further Lord, guide
so his course on earth, that
thou maist afterwarde of
right

The Poesie of

right equal him in ioyes with
the blessed Cherubines about
the hic heauens.

Continue in him thy grace,
which giuest euery good gift:
that as he is thy chosen vessel,
no vsurping heart, no: bloody
hand may euer haue power
against him. But repleni-
shed with thy holy Spirite,
may execute thy will, and
walke in thy pathes, neuer
wanting the strength of thy
right hand to beat downe his
enemies. But sound wo:
thy of thy rich goodnesse, wee
may long enioy so matchlesse
a head and Gouvernour: grant
this Lord I beseech thee, with
exchange of my hard state in-
to

Flowered Prayers.

to better, even at thine owne
will: and my Spirite shall
never cease to giue prayse and
thankes to holy Name, A-
men.



To the Reader.



MY willing minde
sundry wayes a-
moied in the pur-
pose of my penn,
is forced here to
offer thee courteous Reader,
in supply of void paper, these
few selected Sentences out of
Holy

The Poesie of

Holy Scripture, and other di-
vine & ancient writers which
for their worthinesse, thy be-
hoofe and lesse labour, if
thou accept better placed the
barren paper, and grant their
once reding I haue my desire.
after I deeme, that if know-
ledge of Vertue may allure
thee, or view of vice abash
thee, thou wilt often read and
vnread them, to embrace the
good, and eschew the euill,
which the heavenly Father
graunt vs all his grace to ful-
fill.

Sen-

Flowred Prayers.



Sentences out of the
Holy Scripture.

The feare of
God is wor-
shippe & tri-
umph, glad-
nesse, and a
ioyful crown:

yea, who so feareth the Lord,
shall be happy, and when hee
hath need of comfort, he shall
be blessed.

The

The Poesie of

The Seede of them which feare the Lord shal be brought to honour: but the generation of the proud, deceitful and malicious, shal perish with the shame of their wickednesse.

Labour to gett thee a good Name: for that shall continue by thee surer then a thousand greater treasurs of gold: A good life hath a number of dayes, but a good name endureth for ever. The vnt ruth of a lying tongue murdereth the Soule, upon the head of the backbiter, & blasphemmer, with terrour shall the Lord send the thunder of his wrath, and consume them hastily.

He

Flowred Prayers.

He that loueth Riches shall
not be iustified: & who so fol-
loweth corruption, shal perish
in the same.

Gold and Siluer is the
tree of falling to euery one,
that greedily seeketh the same:
blessed is the Rich, which is
sound without blemish.

Trauaile and carefulnesse
for riches taketh away the
sleepe, and maketh the flesh to
consume: they helpe not in
the day of iudgement: Righ-
teousnesse shall crowne thee:
Through thy euil gottē goods,
shalt thou perish.

The ioy and chearefulnes
of the hart, is the pure life of
man: And his cleare con-
science,

The Poesie of

science a sure foztresse against
death.

The tree of the field is known
by his fruit : So are the rot-
ten thoughtes of the dissem-
bling person by his open daeds
of malice.

Forgiue thy Neighbor the
hurt that hee hath done thee :
so shall thy sinnes bee forgi-
uen thee when thou pray-
est.

Remember the end, and let
enmity passe which seeketh
death and destruction: abide in
the commaundement of thy
God, that thou mayest reape
his blessing.

They that reioyce at the fall
of the righteous, shal be taken
in

Flowred Prayers.

in the snare, anguish of heart
shall consume the befoze they
die:

Wrest not thou the Law:
no: know any person, neither
take any reward: so: gites
blind the wise, and peruert the
wordes of the righteous: that
which is iust follow, that thou
mayst liue.

Hee that leadeth a godlie
life, and speaketh the truth: hee
that abhorreth gaine won by
violence and deceit: hee that
keepeth his hand, that hee
touch no reward: which stop-
peth his eares that he hear no
counsell against the innocent
bloud: which holdeth down
his eyes that hee see no euill:

The Poefie of

he it is that shall dwell in hie,
whose fauegard shall be on a
Bulwarke of rockes, and his
ioyes incomprehenfible, Ela.

33.

The Congregation of diffe-
bling Hypocrites shall be defo-
late and vnfruitfull, and the
fire fhall cōfume the houfes of
fuch as are greedy to receiue
gifts, the difsembling person
conceiueth rrauell, and bea-
reth vanity, and their bodie
bringeth forth deceite. Iob.

15.

There bee many that fo:
their fundry friendfhipps, and
benefites which are diuerflic
giuen vnto them, bee euer the
more proud and hie minded,
and

Flowred Prayers.

and vnder take not onely to harm the benefactors, but are vnthankfull for they receyued goodnesse, goe about to escape the iudgement of God, whose eyes vieweth all vertue: seekes to punish all wickednes, be not in the number of such. Helte . 16.

My right hand shall not spare the sinners, & my sword shall not cease ouer them that shed the innocent bloud vpon earth, E. dras. 15.

Despise not a man that turneth him else away from sin, and cast him not in the teeth withall: but remember wee bee all fraile and offenders. Ecc'c. 8.

The Poetic of

Threë things there be that
my Spirite fauoureth: the v-
nity of Brethren, the loue
of Neighbours, and a man
and wife that agree well to-
gether.

Threë things there be which
my soule hateth: a rich man
couetous, a poore man proud,
and an old man that is vn-
chast. Eccle. 25.

Oppresse not thou the law,
nor know any person, neither
take any reward, for giftes
blinde the wise, and peruert
the wordes of the righteous:
that which is iust shalt thou
follow, that thou maiest liue.
Levit. 19.

See that thou know no fa-
ces

Flowred Prayers.

ces in iudgement, noꝛ doe any
vnrightheousnesse in iudge-
ment in meat yard, in weight
oꝛ in measure, true Ballan-
ces, true waights, a true E-
pha, and a true line shall
you haue to all men, Ibi-
dem.

Thou shalt not fauour the
pooꝛe, noꝛ honour the mighty:
but in righteousnesse shalt
thou iudge thy neighbour. I-
bidem.

Thou shalt not auenge thy
selfe, noꝛ bee mindfull of a
wrong, but shalt loue thy
Neighbour, euen as thy selfe.

James. 2. 1.

As the Sun riseth, is heat,
and the Grasse withereth, &

The Poetrie of

his flower falleth away, and the beauty of the fashion of it perisheth: euen so shall the malicious, rich, vnrighteous, and dissembling person, perish in the wickednesse of his wayes.

Judge nothing before the time, which wil lighte thinges that are hidden in darknesse, and open the counsels of the hearts, so shall euery man haue prayse of G D D. Cor.

4

See thou robb not the poore, because he is weake, and op-
presse not the simple in iudge-
ment, for the Lord himself wil
defend their cause, and do vi-
olence to them that haue vsed
vi.

Flowred Prayers.

violence. Pro 22.

God resisteth the proud, &
giueth grace vnto the lowly,
Iames 4.

Despise not thou the cha-
stening of the Lord: neyther
dispayre when he giueth thee
aduersity: for whome the
Lord loueth, him hee chaste-
neth: yea he scourgeth with
affliction euery Sonne that he
receyueth. Heb. 12.

Let euery man be swift to
heare, slow to speake, slow to
wrath: for the wrath of man
worketh not that which is
righteous before God: wher-
fore lay apart all malice, and
with all meeknesse of heart,
exercise truth and quietnesse.

The Poeme of

Iames. I.

Lay aside all malitious-
nesse, and all guile : fained-
nesse, and enue : all backbi-
ting : and as new born babes
desire ye that milke, not of the
Body, but of the soule : which
is without deceit, that ye may
grow thereby vnto Saluatiō.
2. Ep. Peter.

The eyes of the Lord doe
gouerne the Righteous, & his
eares open vnto their Pray-
ers. Ibid. Cap. 3.

The desire of the Lowly is
acceptable, and the Lord will
encrease it: but the hope of the
Proude, is the Indignati-
on : and in the freshnesse of
their Labours hee will roote
them

Flowred Prayers.

them out.

He that casteth out his words rashly, worketh care to his life, but who so through silence seasoneth his thoughts with wisdom, is the Author of long rest.

Euery labour giueth forth his fruit, onely lyppe labour destroyeth time, and bringeth forth penury.

The dayes of aduersity are a blessing of God, and a clear conscience is a continuall feast: A malicious man kindleth strife. A fowle uttereth his wrath in hast: but a discreet person couereth wrong.

The Lord abhorreth the Prayer of the malicious: but
who

The Poesie of

Who so humbleth his Prayer
in faith and Charity, shall
find his desire.

The desires of the Coue-
tous man, bring vppon him
conuision, but who so gathe-
reth his riches with loue and
fauour, shall prosper.

Through Mercy and Truth
sinnes are pardoned, and
through Righteousnesse and
Faith are thy Prayers heard,
and euill eschewed.

Righteous lippes are plea-
sant vnto Kings, and dissem-
bling tongues ouerthrow hie
Ballaces.

Better it is to be of hum-
ble mind with the lowly, then
to deuide the spoiles with the
proud.

Flowred Prayers.

proude.

Presumptuousnesse goeth before destruction: and after a proude stomacke followeth a soule fall. Mercy & faithfulnessse perseuereth the King, and with louing kindnesse his seat is holden vp.

Who so followeth Righteousnesse and Mercy, shall finde both life, righteousness, and honour.

Like as the golden pillars are vpon the Sockets of silver: so are the beautiful parts of the Body vpon a woman that hath a constant mind.

The heart of the foolish is like a Cart wheele, and his thoughtes runne about like the

The Poësie of
the Ariltree.

The wiseman tempereth
his rage with Patience, and
seasoneth his wordes with
wisdomne.

Who so is mercifull and
giueth Almes, that is the
right thanks offering: but he
that stoppeth his eares at the
cry of the poore, shall be call
dovene: crie himself, and not
be heard.

All that is of the eath, shall
turne to the earth againe: all
bribes and vnrighteousnesse
shall perish: but faithfulness
and Truth shall endure for e-
uer.

Rewardes and gifts blinde
the eyes of the wise, and make
him

Floured Prayers.

him runne that he cannot tell
men their faults.

Let not thy mouth bee ac-
customed with swearing, for
in it there be many faults.

The heaviness of the hart
is all the punishment, and the
wicke dancce of a woman go-
eth aboute all.

Like as to clyme by a san-
dy way is to the feet of the a-
ged, even so is a toise full of
words to a still quiet man.

That woman that hath
beene vnfaithfull to the Law
of the highest, and hath broke
Couerlant with her husband,
her children shall take no root:
and as for her branches, they
shall beare no fruit: A shame-
full

The Poetrie of

full report shall shee leaue behind her: and her dishonour shall not be put out.

Like as the Sun when it ariseth, is an ornament in the high Heauen of the Lord: so is a vertuous wife the beauty of all her house.

Perpetuall are the foundations that bee layde vpon a whole stony Rocke: so are the commaundementes of God vpon the heart of a holy woman.

Whatsoever happen vnto thee, receiue it: suffer in heauinesse, and be patient in thy trouble. For like as golde and silver are tried in the fire, euen so are acceptable men in
the

Flowred Prayers.
the fornice of aduersity.

God is gracious and mercifull: hee forgiueth sinnes in the time of trouble, and is a defender to all men that seeke him in the truth: Woe be to him that hath a double heart, wicked lippes, and euill occupied hands. and to the sinner, that goeth two maner of wayes.

The blessing of the Father buildeth vp the houses of the Children: but the mothers curse rooteth out the foundations.

Who so honoureth his father, his sinne shall be forgiven him, and when hee maketh his prayer, it shall be heard

Flowred Prayers.

heard.

He that forsaketh his father shall come to shame: and hee that defileth his mother, is accursed of God.

The more greater thou art, the more humble thy selfe in all things. and thou shalt find fauour in the sight of God: for great power belongeth onely vnto God, and he is honoured of the lowly.

Beeke not out things aboue thy capacity, nor search the grounds for such thinges as are too mighty for thee: many things shewed vnto thee, that be aboue the capacitie of men.

We not ashamed of thy friend

The Poesie of

friend in his aduersity, and
keepe not backe thy counsell
when it may do good: neither
hide thy wisdom in her
beauty.

For righteousness and truth,
scruie vnto death: and God
shall fight for thee against
thine enemies.

Make no tarrying to turne
vnto the Lord, and put not off
from day to day: for sodainly
shall his wrath come, & in the
time of vengeance hee shall
destroy thee.

Trust not in wicked riches
for they shall not helpe thee
in the day of punishment, and
wrath: equity, mercy, iustice,
and Truth shall deliuer
thee.

The Poesie of

thæ.

In the beautifull dayes of
thy prosperity forget not the
foggy mists of aduersity: and
when it goeth not well with
thæ, haue a good hope it shall
be better.

Happy is hee that hath no
heauinesse in his mind: and
is not fallen from his hope.

Let not to pray alwayes, &
stand in feare reformed vnto
death: for the rewarde of
God endureth for euer: and
vnto them that will repent, he
hath giuen the way of righ-
teousnesse.

Note all these hither, to be
out of Ecclesiast.

A dissem-

Flowred Prayers.

A dissembling person will
vnfold thy Secrets: But he
that loueth thee in truth, wil
faithfully stand with thee in
perill.

Through the lying lipps of
the malicious, the innocent is
destroyed: But in the beauty
of his truth, time shall deliuer
him.

The innocent dealing of
the iust, shall lead them: But
the wickednesse of such as dis-
semble, shall bee their owne
destruction.

The Lord abhorreth them
that be of fained heart: But he
hath pleasure to encrease the
seede of the humble and faith-
full.

Cueric

The Poesie of

Euery man shall enioy
good according to the sayings
of his mouth, and after the
works of his hands: Do they
some righteouinesse, & speake
the Trnth.

The Innocent person shall
be deliuered out of trouble : &
the double dealer shall come
in his stead.

Mercy and faithfulnessse let
neuer go from thee, bind them
about thy necke, and write
them in the Tables of thy
heart. Pro. 3.

Be not wise in thine owne
conceite, but feare the Lord
and depart from euill: So
shall thy vertue shine, and thy
healthes grow Ibidem.

These

Flowred Prayers.

These fixe things doth the
Lord hate: A proud looke: a
lying tongue: hands to shedde
innocent blood: an heart that
goeth about with wicked i-
maginations: feet that be swift
in running to doe mischief: a
falle witnessie that bringeth
vp lies: and such a one, as
soweth disoord amongst bro-
thers. Pro 6.

Dissembling lippes keepe
hatred secretly: euill will
stirreth vp strife, but loue co-
uereth the multitude of sins.
Prou. 10.

The patient abiding of the
Innocent shall be turned to
gladnesse: and the dayes of
his trouble are the sure signes
of

The Poesie of
of his Sauation. Ibidem.

The perill that the vngod-
lie are afraid of, shall come v-
pon their heades: but the
faithfull, and the righteous
shall inherite their desires.

He that by violence shed-
deth any mans blood, shall
be a Runnegate to his graue,
and his posterity shall bee
confounded with shame.

A man that dealeth faith-
fully, shall bee filled with ble-
ssings: and hee that maketh
too much hast to be Rich, shall
not be vnguilty.

Like as Hell and destructi-
on are neuer full: euen so the
eyes of the couetous men
can neuer be satisfied.

The

Flowred Prayers.

The Seat of the King, that
with Justice and equitie
faithfully iudgeth the poore,
shall encrease and stand fo:
ever.

Many men like the Bread
that is gotten with deceit:
but at the last their mouthes
shall bee filled with granel.
These thre, Proverb. all.

No force is left vnprepared
against the day of Battaille:
But the Lord giueth the
victory.

He that soweth the seeds of
malice, shall reape sorrow: and
in the haruest of his crueltie,
shall he perish.

The end of Equity, Ju:
stice, Patience, and Truth, is
P riches,

The Poesie of

riches, honour, prosperity and health.

Who so giueth Rewardes shall obtaine victoꝝ, and triumph: but he taketh away the soule of such as receyue them.

Reioyce not thou at the fall of thine enemies, and let not thy hart bee glad when hee stumbleth, least the Lord when he seeth it, be angry, & turne his wrath from him to thee.

He that turneth away his eare from the needy, or from his Neighbour in necessity, his Prayer shall bee abominable.

Sow no euill seedes in the
fur:

Flowred Prayers.

furrowes of vnrightheousnes,
for the lucre of any other mā's
Lordshippe, labour not vnto
the King for the Seate of
Honour: so shalt thou goe
vntouched of any misfortune.
Ecclesiast. 7.

Who so vniustly challen-
geth rule to himselfe, shal bee
hated of the people. Ecclesi-
ast. 20.

Carry thy wronges with
patient hart, and thinke of no
reuenge: the Lord knoweth
how to deliuer the godly out
of anguish, and to reserue the
malitious vnto the day of
iudgement. Peter. 4.

If our hearts conderne vs
not, then haue wee trust to

The Poesie of

Godward, and whatsoeuer
we aske, we receiue of him.
Iob. 3.

For this purpose appea-
red the Sonne of G D D,
to loose the paines of Hel, and
the Worke of the Deuill.
Ibidem.

Warres with great dis-
cretion ought to bee taken
in hand, for throught strength
of good Couusell, thinges
prosper that men deuise. Pro.
24.

When thou goest to bat-
taile against thine enemies,
and also, seest Horses and
Charrets, and people more
then thou, bee not afraide of
them, for the Lord thy God is
with

Flowred Prayers.

with thee. Deu. 20.

If you goe to warre against your enemies that bere you, you shall blow with the Trümpettes, and you shall be remembred before the Lord your God, to be saued from your enemies.

Num. 10.

The Victory of the Battaille standeth not in the multitude of the hoast, but the Strength and Triumph commeth from Heauen.

Macha. 2.

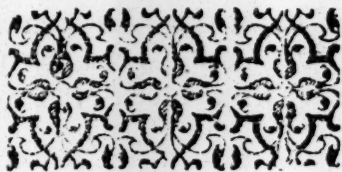
He that hath clean hands, and a pure heart, and that hath not lifted vp his mind to vanity, nor sworn to deceiue his Neighbour: he shall re-

The Poesie of

receiue the blessing from the
Lorde, and victorie of his
enemies, and righteous-
nesse from the God of
his Saluation, &c.
Psalm. 24.



Here



Here followeth the
Letanie, to be used v-
pon Sundayes, Wednel-
dayes, and Fridayes, and
at other times when it
shall be thought
convenient.



God the father
of Heauen haue
mercy vpon vs
miserable Sin-
ners.

O God the Father of, &c.

The Poetic of

O God the Sonne redeemer
of the World, haue mercy
vpon vs miserable Sinners.

O God the Sonne, &c.

O God the holy Ghost pro-
ceeding from the Father and
the Sonne, haue mercy vpon
vs miserable Sinners.

O God the holy Ghost &c.

O holy blessed and glorious
Trinity, thre persons & one
God haue mercy vpon vs mi-
serable Sinners.

O holy blessed, &c.

Remember not Lord our of-
fences, nor the offences of our
forefathers, neyther take thou
vengeance of our Sinnes:
spare vs good Lord, spare thy
people whome thou hast re-
deemed

Floured Prayers.

deemed with thy most precious blood, and be not angrie with vs for ener.

Spare vs good Lord.

From all euill and mischiese, from sinne, from the crafts & assaults of the deuill, from thy wrath, and from euerlasting damnation.

Good Lord deliuer vs.

From all blindesse of heart, from pride, vaine glory, and hipocrisie, from enuie, hatred, and malice, and from all vncharitablenesse.

Good Lord deliver vs.

From Fornication and all other deadly sinne, and from al the decetts of the world, the flesh and the deuill.

Ps.

Good

The Letanie.

Good Lord deliver vs.

From lightning and tempest,
from plague, pestilence and
famine, from battell and mur-
ther, and from sodain death.

Good Lord deliver vs.

From all sedition and priuie
conspiracy, from all falsie do-
ctrine and heresie: from hard-
nesse of heart, and contempt
of thy worde and commaun-
dement.

Good Lord deliver vs.

By the mysterie of thy holie
Incarnation, by thy holy Pa-
tiuitie and circumcision, by
thy Baptisme, fasting, and
Temptation.

Good Lord deliver vs.

By thine Agonie and bloodie
sweat.

The Letanie.

sweat, by thy Crosse and passion, by thy pretious death & buriall, by thy glorious resurrection, and ascension, and by the comming of the Holie Ghost.

Good I ord deliver vs.

In al time of our tribulation, in all time of our wealth, in the houre of death, and in the day of iudgement.

Good Lord deliver vs,

We sinners doe besech thee to heare vs O Lord God, and that it may please thee to rule and gouerne thy holy Church vniuersally in the right way.

We beseech thee to heare vs good Lord.

That

The Poesie of

That it may please thee to
keepe and strengthen in the
true worshipping of thee, in
righteousnesse and holines of
Life, thy seruant Iames our
most gracious King and Go-
uernour.

We beseech thee, &c.

That it may please thee to
rule his heart in thy faith,
feare, and loue, & that he may
euermore haue affiance in
thee, and euer seeke thy ho-
nour and gloꝝy.

We beleeche thee. &c.

That it may please thee to bee
his defender and keeper, gi-
uing him the victoꝝy ouer all
his enemies.

We beseech thee, &c.

That

Flowred Prayers.

That it may please thee to
blesse and preserue our gra-
cious Quene Anne, Prince
Henric, and the rest of the
King and Quenes royall
Issue.

We beseech thee, &c.

That it may please thee to il-
luminat al Bishops, Pastors
and Ministers of the Church
with true vnderstanding and
knowledge of thy word, and
that both by their preaching
and living, they may set it
forth and shew it according-
ly.

We beseech thee, &c.

That it may please thee to in-
dure the Lords of the Counsel,
and all the Nobility with
grace

The Letanie.

grace wisdom and vnder-
standing.

We beseech thee, &c.

That it may please thee to
bless and keepe the Magi-
strates, giuing them grace to
execute iustice, and to main-
taine truth.

We beseech thee, &c.

That it may please thee to
bless and keepe all thy peo-
ple.

We beseech thee, &c.

That it may please thee to
giue to all Nations, vnitie,
peace, and concord.

We beseech thee, &c.

That it may please thee to
giue vs an heart to loue and
dread thee, and diligently to
liue

The Litanie.

liue after thy Commaundements.

We beseech thee, &c.

That it may please thee to giue to all thy people increase of grace, to heare meekely thy word, & to receiue it with pure affection, and to bring forth the fruits of thy spirit.

We beseech thee, &c.

That it may please thee to bring into the way of truth, all such as haue erred and are deceyued.

We beseech thee, &c.

That it may please thee to strengthen such as doe stand, and to comfort and helpe the weake hearted, and to rayse vp them that fall: and finally

The Poesie of

ly, to beat down Sathan vnder our feet.

We beseech thee, &c.

That it may please thee to succour helpe, and comfort all that be in danger, necessity, and tribulation.

We beseech thee, &c.

That it may please thee to preserve all that trauell by land or by water, all women labouring with Child, al sicke persons and yong Children, and to shew thy pittie vpon all prisoners and captiues.

We beseech thee, &c.

That it may please thee to defend and prouide for the fatherlesse children and widowes, and all that bee desolate

Flowred Prayers.

late and oppressed.

We beseech thee, &c.

That it may please thee to
haue mercy vpon all men.

We beseech thee, &c.

That it may please thee to for-
giue our enemies, persecutors
and slanderers, and to turne
their hearts.

We beseech thee, &c.

That it may please thee to
giue and preserue to our vse
the kindly fruits of the earth,
so as in due time we may
enioy them.

We beseech thee, &c.

That it may please thee to
giue vs true repentance, to
forgiue vs all our sinnes, neg-
ligences and ignorances, and
to

The Letanie.

to endue vs with the Grace of
thy holy Spirit, to amend our
liues according to thy Holie
Word.

We beseech thee to heare
vs good Lord.

Sonne of God wee beseech
thee to heare vs.

Sonne of God wee beseech
thee to heare vs.

O Lambe of God that takest
away the sinnes of the
world.

Grant vs thy peace.

O Lambe of God that ta-
kest away the sinnes of the
world.

Haue mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord

The Letanie.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Our father which art in hea-
uen, &c.

And lead vs not into tempta-
tion. But deliuer vs from
euill, Amen.

The Versicle.

O Lord deale not with vs af-
ter our sinnes.

Answer.

Neither reward vs after our
iniquities.

Let vs pray.

O God mercifull Father,
that despisest not the
sigh-

The Poetrie of

sighing of a contrit hart, noꝝ
desire of such as be sorrowful;
mercifully assist our prayers,
that wee make before thee in
all our troubles and aduersi-
ties whensoever they oppresse
vs, and graciously heare vs,
that those euills which the
craft and subtlety of the De-
uill, oꝝ man worketh against
vs be brought to nought, and
by the pꝛouidence of thy good-
nes they may bee dispersed,
that we thy seruantes being
hurt by no persecutions, may
euermore giue thanks vnto
thee in thy holy Church,
through Iesus Christ our
Lord.

O Lord arise, helpe vs, and
deliver

Flowred Prayers.

deliver vs for thy Names
fake.

O God we haue heard with
oure eares, and our Fathers
haue declarud vnto vs the
noble workes that thou did-
dest in their dayes, and in the
olde time befoze them.

O Lord arise, helpe vs, and
deliver vs for thine honour.

Glozy be to the Father, and
to the Sonne, &c.

From our enemies defend vs
O Christ.

Gratioufly looke vpon our
afflictions.

Pittifully behold the sorowes
of our hearts.

Mer.

The Letanie.

Mercifully forgiue the sins
of thy people.

Fauourably with mercy hear
our Prayers.

O Sonne of David haue
mercy vpon vs.

Both now & euer bouchsafe
to heare vs O Christ.

Gratiously heare vs O
Christ, graciously heare vs
O Lord Christ.

The Versicle.

O Lord let thy mercy bee
shewed vpon vs.

Answer.

As we doe put our trust in
thee.

Let

The Letanie.

Let vs Pray.

V¶ humbly beseech
thee O father mer-
cifully to looke vpon our in-
firmities, and for the gloꝝy of
thy names sake, turne from
vs al those euils that we most
righteously haue deserued, &
graunt that in all our trou-
bles wee may put our whole
trust and confidence in thy
mercy, and euermore serue
thee in holinesse and purenes
of liuing, to thy honour and
gloꝝy, through our onely me-
diatour and aduocate Iesus
Christ our Lord, Amen.

A Pray.

The Poesie of

¶ A Prayer for the Kinges
Maiestie.

O Lord our heavenly Fa-
ther, high and mightie
King of Kings, Lord of Lords
the onely Ruler of Princes,
which doest from thy throne
behold all the dwellers vpon
earth, most heartily wee be-
seech thee with thy fauour to
behold our most gracious So-
ueraigne Lord King Iames,
and so replenish him with the
grace of thy holy Spirite, that
hee may olway encline to thy
will, and walke in thy way:
indue

The Letanie.

indue him plentifully with
heauenly gifts, grant him in
health & wealth long to liue,
strengthen him that hee may
vanquish and ouercome all
his enemies, and finally after
this life, he may attaine euer-
lasting ioy & felicity, through
Jesus Christ our Lord, A-
men.

A Prayer for the Queene,
and Prince, and other the
King and Queenes Chil-
dren.

Almighty God, which
hast promised to be a fa-
ther of all thine Elect, and of
their

The Letanie.

their seede, we humbly beseech
thee to blesse our gracious
Quene Anne, Prince Hen-
ric, and all the King and
Quenes Royall Progenie,
endue them with thy holy
Spirite, enrich them with
thy heauenly Grace, pros-
per them with all happines,
and bring them to thine e-
uerlasting kingdome through
Jesus Christ our Lord, A-
men.

Almighty & euerlasting
God, which onely wor-
kest great maruailes, send
downe vpon our Bishoppes
and Curates, and all Con-
gregations comitted to their
charge

The Letanie.

charge, the healthfull Spirite
of thy Grace, and that they
may truely please thee, poure
vpon them the continual dew
of thy blessing: graunt this
O Lord, for the honour of
our Aduocate and Mediator,
Jesus Christ, Amen.

A Prayer of Chrysostome.

A Almighty God which
hast given vs Grace at
this time with one accorde to
make our common Suppli-
cations vnto thee, and do-
est promise, that when two
or three bee gathered toge-
ther in thy Name, thou wilt
grant

The Letanie.

graunt their requests: fulfill now O Lord the desires and petitions of thy seruants as may be most expedient for them, graunting vs in this worlde knowledge of thy truth, and in the worlde to come, life euerlasting, Amen.

THe Grace of our Lorde
Jesus Christ, and the
Loue of GOD, and the
Fellowshippe of the Holy
Ghost, be with vs al
euermore, Amen.

For

The Letanie.

For Raine if the time
require.

O God Heauenly Father,
which by thy Son Je-
sus Christ, hast promised to
all them that seeke thy King-
dome, and the righteousnesse
thercof, all thinges necessarie
to their bodily sustenance: sed
vs we beseech thee in this our
necessity, such moderate raine
and shoures, that wee may
receiue the frutes of the
earth to our comfort, and to
thy honour, thzough Iesus
Christ our Lord Amen.

The Letanie.

For faire weather.

O Lord god which for y sin
of man didst once drown
all the woꝛld except eight per-
sons, and afterward of thy
great mercy diddest promise
neuer to destroy it so againe:
we humbly beseech thee, that
although wee for our iniqui-
ties, haue woꝛthily deserued
this plague of raine and wa-
ters, yet vpon our true re-
pentance, thou wilt send vs
such seasonable wether, wher-
by wee may receiue the fruits
of the earth in due season, and
learn both by thy punishment
to

The Litanie.

to amend our liues, and for
thy clemencie to giue thee
prayse and glory, through
Jesus Christ our Lord, Amē.

In the time of Dearth
and Famine.

O God heauenly Father,
whose gift it is that the
raine doth fall, the earth is
fruitfull, beastes increase, and
fishes doe multiplie: behold
wee beseech thee, the afflictions
of thy people, and grant
that this scarcitie and dearth
(which wee doe now most
justly suffer for our iniquitie)
may through thy goodnesse

The Letanie.

bee mercifully turned into
cheapenesse and plenty, for
the loue of Iesus Christ our
Lord, to whome with thee
and the holy Ghost be all ho-
nour, &c. Amen.

In the time of warre.

O Almighty God, King of
all Kingdomes, and Souer-
nour of all things, whose po-
wer no Creature is able to
resist, to whom it belongeth
iustly to punish Sinners,
and to bee mercifull to them
that truely repent: saue and
deliuer vs (wee humbly be-
seech thee) from the hands of
our enemies, abate theyr
pride,

The Letanie.

pride, allwage their malice,
and confound their deuises,
that wee being armed with
thy defence, may bee preser-
ued euermore from all pe-
rils, to glorifie thee which art
the onelie giuer of all victo-
rie, through the merites
of thy onely Sonne
Iesus Christ our
Lorde, A-
men.

A 5

In

The Letanie.

In the time of any common
[plague or sicknesse.

O Almighty God, which
in thy wrath, in the
time of King David, diddest
slay with the plague of pes-
tilence threescore and tenne
thousand, and yet remem-
bring thy mercy diddest saue
the rest: haue pittie vppon
vs miserable Sinners, that
now are visited with greate
sickenesse and mortality, that
like as thou diddest then co-
maund thine Angell to cease
from punishing: so it may
now please thee to withdraw
from

The Letanie.

from vs this plague and grie-
uous sicknesse, through Je-
sus Christ our Lord, Amen.

O God whose nature & pro-
perty is euer to haue mer-
cy, and to forgine, receiue our
humble Petitions, and
though we be tyed and bound
with the chaine of our sinnes,
yet let the pittifulnesse of thy
great mercy loose vs, through
Jesus Christs sake, our
Mediatour and Ad-
uocate, Amen.

A

The Letanie.

A Thankesgiuing for
Raine.

O God our heavenly Father, who by thy gracious prouidence, dost cause the former and the later raine to descend vpon the earth, that it may bring forth fruite for the vse of man: We giue thee humble thanks that it hath pleased thee in our greatest necessitie to send vs at the last a ioyfull raine vpon thine inheritance, and to refresh it when it was drie, to the great comfort of vs thy vniworthy seruantes, and to the
glory

The Letanie.

glory of thy holy Name,
through thy mercies in Je-
sus Christ our Lord, Amen.

A Thankesgiuing for
faire weather.

O Lord God who hast iust-
ly humbled vs by the late
Plague of immoderate raine
and waters, and in thy mercy
hast deliuered and comforted
our Soules by this seasonable
& blessed chaunge of weather:
we praye and glorifie thy ho-
ly name for this thy mercy, &
will alwayes declare thy lo-
uing kindnesse from genera-
tion to generation, through
Christ

The Letanie.

Jesus Christ our Lord, Amē.

A Thanksgiving for
Plentie.

O Mercifull Father, which
of thy gracious goodnesse,
hast heard the deuote prayes
of thy church, and turned our
dearth & scarcety into cheape-
nesse and plenty: Wllee giue
thee humble thanks for this
thy especiall bounty, beseech-
ing thee to continue this thy
louing kindnes vnto vs, that
our land may yelde vs her
fruits of increase, to thy glory
and our comfort, through Je-
sus Christ our Lord, Amen.

A

The Letanie.

A Thankesgiving for peace
and victorie.

O Almighty God, which art
a strong Tower of defence
vnto thy Seruants, against
the face of their euemies: We
yeeld thee prayse and thankes-
giving for our deliuerance
from those great and apparāt
dangers, wherewith we were
compassed: we acknowledge
it thy goodnes, that we were
not deliuered ouer as a prey
vnto them, beseeching thee stil
to continue such thy mercies
towards vs, that al the world
may know, that thou art our
Saviour & mighty deliuerer,
through Iesus Christ our
Lord, Amen. A

The Leticie.

A Thankgiuing for deli-
verance from the
Plague.

O Lord God which hast
wounded vs for our sins,
& consumed vs for our trans-
gressions, by thy late heauie,
and dreadfull visitation, and
now in the middest of iudge-
ment, remembring mercie,
hast redeemed our soules fro
the iawes of death: wee of-
fer vnto thy Fatherly good-
nesse, our selues, our soules &
bodies, which thou hast deli-
uered, to be a liuing sacrifice
vnto thee, alwayes praying,
and

The Letanie.

and magnifying thy mercies
in the midst of the Congre-
gation through Iesus Christ
our Lord, Amen.

Or thus.

WE humbly acknow-
ledge before thee, (O
most mercifull Father) that
all the punishments which
are threatened in thy Law,
might iustly haue fallen vpon
vs by reason of our manifold
transgressions and hardnes of
heart: yet seeing it hath plea-
sed thee of thy tender mercy,
vpon our weake and vnwor-
thy

A Grace.



Grace after meat.

GODS name bee blessed
for his benefits now and
euer bestowed on vs. God
send the King long life, the
Realme good peace, the Gos-
pell continuance: increase our
faith, and comfort all those,
that be comfortlesse, and giue
vnto vs & our friends health,
and prosperity, peace & truth,
in Christ Iesus our Lord,
Amen.

Grace

A Grace.



Grace before meat.

Blessed Lord, that fillest
with thy blessing euerie
living thing, sanctifie thy gifts
which we shall receiue to the
nourishment of our mortall
Bodies. Remoue away thy
iudgementes farre from vs:
prepare our heartes to serue
thee in all rightheousnesse and
holinesse: Prosper vs in our
lawfull affaires, and grant vs
life euerlasting Amen.

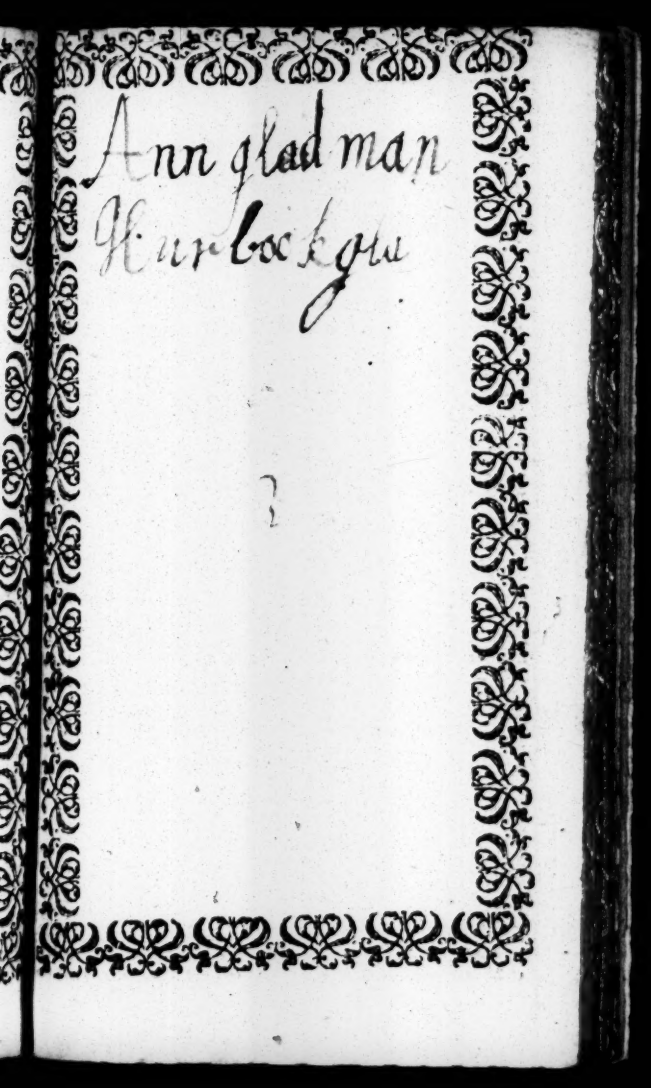
A Grace,



Grace after meat.

Blessed bee the name of
God for his blessings now
and euer bestowed on vs.
God preserve the Church v:
niuersall, our gracious King
James, the Quenes Maiesty,
and the young Prince of
Wales, with all the royall is-
sue. God send vs health, and
holinesse in Iesus Christ our
Lord, Amen.

FINIS.



Ann glad man
Hurlocke



*Sententiæ Diuinæ,
é Sacris Scripturis,
Patribusq; col-
lectæ.*

Deus.



*Deus est Spiri-
tus, qui adorant
eū oportet vt spi-
ritu ac veritate eū
adorent.*

*Alanus de conquestione
Naturæ.*

*Deus est splendor nunquam
R des*



*Sententiæ Diuinæ,
é Sacris Scripturis,
Patribusq; col-
lectæ.*

Deus.



*Deus est Spiri-
tus, qui adorant
eū oportet vt spi-
ritu ac veritate eū
adorant,*

*Alanus de conquestione
Naturæ.*

*Deus est splendor nunquam
R des*

Sententia Diuina.

deficiens, vita indefessa non
moriens, fons semper scaturi-
ens, feminine vitæ feminari-
um, sapientiæ principale prin-
cipium, initiale bonitatis ini-
tium.

*August. super illud Pater
Nost.*

Deus est in seipso, sicut *Al-
pha*, & *Omega*: in mundo, si-
cut Rector & Auctor: in An-
gelis, sicut Sapor & Decor: in
Ecclesia, sicut paterfamilias
in Domo: in Anima, sicut
sponsus in Thalamo: in Iustis,
sicut adiutor & protector: in
reprobis, sicut pavor & hor-
ror.

August. super Io. Ser. 29.

Deus tibi totum est: si esu-
ris,

Sententia Diuina.

ris, panis tibi est : si sitis, aqua
tibi est : si in tenebris es, lumen
tibi est : si nudus es in morta-
litate, tibi vestis est.

Christus.

Io. 8.

Ego sum lux mundi, qui se-
quitur me, non ambulabit
in tenebris, sed habebit lumen
vitæ.

Ambro. in quodam ser.

Omnia habemus in Christo,
& omnia in nobis Christus. Si
à vulnere curari desideras, me-
dicus est : si febribus æstuas,
fons est : si graueris iniquita-
te, iustitia est : si indiges anxii-

R 2

lio,

Sententia Diuina.

lio, virtus est : si tenebras fugis, lux est : si Cœlū desideras, vita est : Si cibum quæris, alimentum est.

August. super Mat. 155.

Ego sum via, veritas, & vita : tanquam diceret, qua vis ire, ego sum via : quo vis ire, ego sum veritas : vbi vis permanere, ego vita.

August. super Ioan.

Ambulare vis, ego sum via : falli non vis, ego sum veritas : mori non vis, ego sum vita.

Homo.

Iob. 14.

Homo natus de Muliere,
breui vivens tempore, repletur

Sententia Divina.

pletur multis miserijs : qui
quasi flos egreditur, & con-
teritur, & fugit velut umbra,
& nunquam in eodem statu
permanet.

Bernardus.

Video hominem prius qua-
tuor virtutibus amictū : quid
huic deerat, quem misericor-
dia custodiebat, veritas doce-
bat, iustitia regebat, pax fo-
nebat.

Aristoteles interrogatus, quid-
nam esset homo ? respondit,
inbecillitatis exemplum, tē-
poris spoliū. Fortunæ Lu-
sus, inconstantiae Imago reli-
quum verō, pituita & bilis.

Bernar. de consid. utili. humana.

Septem sunt de essentia ho-

Sententia Diuine.

minis, quæ si homo confideraret, in æternum non peccaret. Scilicet materia vilis, operatio turpis, exitus flebilis, status instabilis, mors tristabilis, dissolutio miserabilis, damnatio detestabilis, & consideratio gloriæ ineffabilis.

Peccatum.

Io. 1. Cap. 1.

SI dixerimus peccatum non habemus, ipsi nos seducimus, & veritas in nobis nõ est.

Hieron. lib. 1. super Amos.

Primum peccatum, est cogitare quæ mala sunt. Secundum, cogitationibus acquiescere peruersis.

Tertium

Sententia Divina.

Tertium, quod mente de-
creueris opere compleuisse.
Quartum, post peccatum non
facere pœnitentiam, & in suo
complacere sibi delicto.

*Cass super Psa. pro eo ut me
diligent, detrahebant.*

Tribus modis omne pecca-
tum contrahitur. Primus gra-
dus delictorum est, non redde-
re bona pro bonis. Secundus,
reddere mala pro malis. Ter-
tius est, tribuere mala pro bo-
nis : contra hæc sunt tria lau-
dabilia. Primum, impende-
re bona pro bonis. Secundum,
malū pro malo non reddere.
Tertium, perfectissimum vir-
tutis genus est, bonum pro
malo tribuere.

Sententia Divina.

Pœnitentia.

Luc. 5.

Non veni vocare Iustos,
sed peccatores ad pœni-
tentiam.

Luc. 15.

Dico vobis, quod ita gau-
dium erit in Cœlo super vno
peccatore pœnitentiam agen-
te, quàm super nonaginta ius-
tum qui non indigent
pœnitentia.

August. lib. de pœnitentia.

Pœnitentia languores sanat,
leprosos curat, & mortuos sus-
citât, sanitatem auget, gratiam
conseruat, claudis gressum, a-
ridis copiam, cœcis restituit
visum,

Sententia Divina.

visum, vitia fugat, virtutes exornat, mentem munit ac roborat.

Converso.

Ezech. 33.

IN quacunque hora ingemuerit peccator, salvus erit.

Ambros.

Si aurum tibi offeram, non mihi dicis, cras veniam, sed am exigis: nemo differt, nemo excusat: redemptio animæ promittitur, & nemo festinat.

August.

In inferno erit poenitentia, sed sera, ergo infructuosa: Vis ut sit fructuosa, non sit sera:

R 5 Hodie

Sententia Divina.

Hodie te corrige, qui vivus es:
nam qui iudex tuus futurus est,
ipse hodie tuus aduocatus est.

Oratio.

Mat. 26.

Vigilate & orate, ne intre-
tis in tentationem.

Io. 6.

Si quid petieritis patrem in
nomine meo, dabit vobis.

Gregor. in moralibus.

Ille Deo veram orationem
exhibet, qui semetipsum cog-
noscit, quia pulvis sit humili-
ter videt: qui nihil sibi virtu-
tis tribuit, qui bona quæ agit,
esse de misericordia condico-
ris agnoscit.

Isido.

Sententia Divina.

Isidor. de Sum. Bon. Lib.

3. cap. 8.

Oratio Cordis est, non Labi-
orum, neque verba deprecanti-
tis Deus attendit, sed orantis
cor aspirat: Melius est cum si-
lento orare Corde sine sono
vocis, quàm solis verbis, sine
intuitu mentis.

Cassod.

Oratio est Consolatio flen-
tium: Cura dolentium: sanitas
agrotorum Hæc Animæ re-
medium: hæc Miseriarū om-
nium cognoscitur esse suffra-
gium: nam qui tali munere
privatur, ab omni beneficio
Consolationis excluditur.

Icinnius

Sententia Divina.

Ieiunium.

Tobias. 12.

Bona est Oratio cum Ieiunio, & Eleemosyna, magis quam thesauros Aurire condere: quoniam Eleemosyna a morte liberat: & ipsa est quæ purgat peccata, & facit invenire vitam æternam.

Orig. sup. Levit. Hom 10.

Visti ut ostendam quale te oportet jeiunare Ieiunium? jeiuna ab omni peccato: nullum Cibum sumas Malitæ: nullas Epulas Voluptatis: nullo Vino luxuriæ concalescas: Ieiuna à pravitatibus: abstine à malis Actibus.

Sententia Divina.

Astibus : contine à malis Ser-
monibus, inò à cogitationi-
bus pessimis : noli contingere
panes furtivos perueisæ Doc-
trinae : non concupisces falla-
ces Philosophiæ Cibus, qui te
Authoritate seducant. Tale
ieiunium Deo placet.

August. in Ser. de Ieiunio.

Ieiunium purgat Mentem,
subleuat sensum, Carnem spi-
ritui subijcit : Cor facit con-
tutum, & humiliatum : Con-
cupiscentiæ nebulas disper-
git : Libidinum ardores ex-
tinguit : Castitatis verò Lumē
accendit.

Elemo.

Sententia Diuina.

Eleemosyna.

Proverb. 2.

Qui obturat aurem suam
ad clamorem pauperis,
& ipse clamabit, & non exau-
diatur.

Petr. Rau. in quodam Ser.

Manus pauperis est Gazo-
phylaciū Christi, & quicquid
pauper accepit, Christus ac-
ceptat. Da ergo pauperi Ter-
ram, vt accipias Regnum: da
Micam, vt accipias totum: da
Pauperi, vt detur tibi. Omnia
quicquid pauperi dederis, tu
habebis: quod pauperi non
dederis, habebit alter.

Icā. Chris. sup. Mat. ser. 9.

Eleemo-

Sententia Divina.

Eleemosyna amica Dei consistit, & semper ei propinqua est pro quibuscūq; voluerit, facile manus gratiæ impetrat: vincula peccatorum dissolvit: fugat tenebras: extinguit ignem, Huic cum multa fiducia portæ Cœli aperiuntur.

August.

Eleemosyna mundat Peccata, & ipsa interpellat pro nobis ad Dominum: quia quicquid pauperibus de derimus, ipsū integrè possidebimus.

Charitas.

Pau. ad Collos. ca. 3.

Super omnia autē hæc Charitas habere, quod est vinculum

Sententia Divina.

culum perfectionis.

Aug. de doctrina Christiana.

Sola Charitas est quæ vincit omnia, & sine qua nihil valent omnia, quæ ubique; fuerit trahit ad se omnia. Scientia si sola sit, inflat: quia verò Charitas ædificat, sciētia non permittit inflari.

Gregor. in Pastor.

Nihil perfectius Deo, virtute Dilectionis. Nihil desiderabilius Diabolo, extinctione Charitatis.

August. ad Martianum.

Dilectio est pacis vnda, Ros gratiæ, Charitatis Imber, lumen Concordiæ, affectus Gentium, amoris Fructus, & ad summum, Dilectio Deus est.

Vbi

Sententia Divina.

Vbi Charitas non est, nō potest esse Iustitia, Dilectio enim proximi malum non operatur.

Iustitia.

Prouer. 10.

Benedictio Domini super Caput Iusti : Os autem impiorum operit iniquitas, Memoria Iusti cum laudibus erit, & nomen impiorum subvertetur.

Prouer. 21.

Facere Iustitiam, & iudicium magis est apud Deum, quā immolare Hostias.

Gregorius.

Iustitia omnium virtutū princeps, tuta & fida comes humanæ vitæ, ea enim imperia, regna,

Sententie Divina.

regna, populi, Ciuitates regū.
tur: quæ si è medio tollatur,
nec constare posset hominum
societas.

*Cassid. sup. illud Psal. &
operatur Iust.*

Iustitia non nouit patrem,
non nouit matrem, Veritatem
nouit, personam non accipit.
Deum imitatur.

Ambros. de Offic.

Bonus circuitus est, si iusti-
tia quærit: prudentia inue-
nit: Fortitudo vendicat: Tem-
perantia possidet: vt iustitia
sic in affectu, prudentia in in-
tellectu, fortitudo in effectu,
temperantia in vsu.

Menander.

Vir iustus est qui non injuria
afficit

Sententia Divina.

afficit, sed qui injuria afficere
potens, non vult.

Budeus.

In justitia administranda, se-
cundum merita causæ, non sã-
guinis Gradum, Affinitatem,
Nobilitatemque agendum.

Lex.

Esaias. 10.

VÆ qui cõdunt Leges
iniquas: & scribentes in-
justitiam: scripserunt, vt oppri-
merent Pauperes in judicio.

Paul. ad Collos. 3.

Lex est vinculum Perfecti-
onis.

Marcus Tullius.

Lex vinculum Ciuitatis est:
Liber.

Sententia Divina.

Libertatis fundamentum: Fōs
æquitatis : Mens , Animus,
Consiliū, vt corpora nostra si-
ne mēte: Sic Civitas sine Lege,
suis, partibus ac Nervis, San-
guine, & Membris vti non
potest.

Cicero 2. de Legibus.

Legis virtus est imperare,
vetare, permittere, punire, per-
suadere aliquid, non omnia vi,
ac minis cogere.

Cæssiod.

Iura publica certissima sunt
humanæ vitæ solatia, Infirmi-
orum auxilia, & potentiū siæ-
na: vndè & Securitas venit, &
Conscientia proficit.

Index.

Sententia Divina.

Iudex.

Exod. 23.

Non declinabis in Iuditi-
um pauperis: infontem,
& iustum non occides, nec ac-
cipies munera, quæ excœcant
etiam Prudentes, & subvertunt
verba Iustorum.

Levit. 19.

Non facies quod iniquum
est, neque iniuste iudicabis:
non cõsideres personam pau-
peris, nec honores, vultum Po-
tentis, Iuste iudica Proximo
tuo.

Gregor. in Moral.

Iudicare dignè de subditis
nequeunt, qui in subditorum
causis

Sententia Divina.

causis non Merita, sed odium
vel gratiam sequuntur.

Isio. de sum Bon. Ca. 58. li. 3.

Quatuor modis humanum
perueritur Iudicium, Timore,
Cupiditate, Odio, Amore. Ti-
more, dum metu Potestatis a-
licuius veritatē loqui crubef-
cimus; Cupiditate, cum pre-
mio Muneris alicuius corrup-
pimur: Odio, cum contra quē-
libet aduersarium molimur: A-
more, dum Amico, vel pro-
pinquis placere contendimus,

Innocentius de miseria

Ham. 6.

Iudices mali non attendunt
merita causarum, sed Pecuni-
arum merita: non Iura, sed
Munera: non iustitiam, sed pe-
cuniam

Sententia Divina.

cuniam : non quod ratio dic-
tat, sed quod voluntas affec-
tat : non quod Lex sentit, sed
quod mens cupit : non incli-
nant ad iustitiam animum, sed
iustitiam declinant ab animo;
non ut quod licet hoc libeat,
sed ut liceat quod libet.

Isid. de Sum. Bono.

Lib. 2.

Grauius lacerantur paupe-
res à prauis iudicibus, quàm à
cruentissimis hostibus.

Cassiodor.

Si iudicas, cognosce : si
regnas, jube. Qui iustificat im-
pium, & condemnat iustum,
uterq; abhominabilis apud
Deum.

Acceptio

Sententia Divina.

Acceptio Personarum.

Dent. II.

NVlla erit distantia personarum, ita parvum audies, ut magnum.

Hier. super Amos.

Quicumque consanguinitate, aut amicitia, vel è converso, hostili odio, vel inimicitijs in iudicando ducitur, pervertit iudicium Dei Christi, qui est iustitia.

Hiero. in Epist.

Alienum te à personis omnium redde iudicio : ac propter Iniustitiam in iudicio Pauperem ne defendas, nec propter gratiam

Sententia Divina.

gratiam Diviti indecentér assistas: aut si non potes facere, cognitionē respue causarum.

Iudices iniqui errant à veritate sententiæ, dum intendunt qualitatem personæ, & exulcerant sæpè iustos, dum improbè defundunt iniquos.

Isiod. Lib. 4 de Sum. Bon.

Dives cito muneribus corrumpit iudicium, pauper dum non habet quid offerat, non solum audiri contemnitus, sed etiam contra veritatem opprimitur.

Inno. Li. 4, de Huma. Con.

Pauperum causam cum mora negligitis, Divitum causam cum instantia promovetis, in illis rigorem ostenditis, in

S

istis

Sententie Divina.

istis ex mansuetudine dispēsa-
tis : illos cum difficultate res-
pecitis, istos cum facinore
tractatis, illos negligenter au-
ditis, istos auscultatis subtili-
ter.

Adulatio.

Ecclesiast, 28.

Lingua duplex multos cō-
movit, eosque ex alia in al-
liam gentem transtulit, Civi-
tates muratas Principum de-
struxit, & Domos magnatum
effodit Lingua duplex strenu-
as profligavit Mulieres, suis-
que laboribus defraudavit.
Qui attentē audit eam trans-
quillitatem non inueniet, nec
quietam

Sententia Divina,

quietam vitam.

Hieronim.

Adulatores sunt Hostes &
scintillæ Diaboli,

Ecclesi. 18.

Est qui nequiter se humiliat,
interiora eius plena sunt dolo.

Alanus de Complaut.

Natura.

Adulatores à voluntate vultum, ab animo verbum, à mente linguam, ab intellectu loquelam amplo dissensionis intervallo dissimulant, plerumque enim exterius plausibiliter applaudendo collaudant, quos interius contradictoria derisione defraudât, foris vultu applaudant virginæ, intus scorpionis pungunt aculeo,

Sententia Divina.

foris adulationis mellicos cō-
pluvnt imbres, intus detrahti-
onis evomunt tempestates.

Ambitio.

Regum. 14.

Contentus esto Gloria, &
sede in Domo tua,

Eccle. 7.

Principatum à Domino ne
petas, nec à Rege sedem Mag-
nificam.

Gal. 6.

Non afficiamur inanis glo-
riæ cupidi, invicem provocan-
tes, invicem invidentes.

August. sup. Psal.

Quoties hominibus præesse
desidero : Toties Deo meo
præire

Sententia Divina.

præire contendo.

Augst.

Diabolus ruit, quia elegit
potius præesse quam subesse.

*Innocen. de Uilis, con-
ditionis Humana.*

Ambiciosus semper est pa-
uidus, semper attentus, ne di-
cat, quod desiderat, humilita-
tem simulat, honestatem men-
ditur, affabilitatem exhibet, be-
nignitatem ostendit, subsequi-
tur & obsequitur: cunctos hoc
corat, univcrsis inclinatur, fre-
quentat curias, visitat optina-
tes, attingit & amplexatur, ap-
plaudit & adulat, unde no-
vit illud Poëticum. Et si nullus
erit pulvis, tamen exerce nul-
lum.

S 3

Ibidem.

Sententia Divina.

Ibidem.

Ambitiosus statim ut est ad honorem promotus, in superbiam extollitur, iactantia effrænatur, non curat prodesse, sed præesse gloriatur, præsumit se meliorem, quia cernit se superiorem, priores dedignatur Amicos, notos ignoros, externos comitatur, contemnit antiquos, vultum avertit, Cervicem erigit, faustum ostendit, grandia loquitur, sublimia mediatur, subesse non patitur, præesse molitur, subditis onerosus, omnibus infestus, præceps, molestus, arrogans, gravis, & importunus.

Superbia.

Sententia Diuina.

Superbia.

Ecclesi. 10.

INitium Superbiæ hominis
apostatare à Deo.

Cas. super Psal. 18.

Superbia de Angelo Diabolum fecit, & homini mortē intulit, & concessa beatitudine vacuauit, omnium malorum mater, scelerum fons, vena nequitiae.

Hugo.

Quatuor sunt, quæ rationis cursum trahunt, amor dominandi, amor propriæ laudis, contemptus, & inobedientia: tota vero sunt, iactantia mentis & arrogantia, verbositasque

S 4 levitas,

Sententia Divina,

levitas, Auriga in hoc Curru
est spiritus superbiæ. Ama-
tores Mundi sunt, qui feruntur
in hoc Curru, infrænes sunt e-
qui, volubiles Rotæ, auriga
perversus, & qui portatur, in-
firmus.

Cass. in Epist. Humana Con.

Omnis serè vitiosus diligit
sibi similem, solus superbus o-
dit elatum; vnde inter Supers
bos semper sunt iurgia.

Euripides.

Quum videris in sublimem
quempiam elatum, splendidis
gloriantem opibus, ac genere
superfiliisque supra sortem su-
am fastuosum, illius celerem
divinitus expecta brevi vin-
dictam.

Ne

Sententia Divina.

Ne sis superbus Sapientia:
neque fortitudine : neque di-
vitijs, vnus Deus est sapiens,
potens, & Beatus.

Avaritia.

Luk 12.

CAuete & videte ab omni
Avaritia, quia non in a-
bundantia cuiusquã vita eius
ex ijs qui possidet.

August. de verbo Domi.

Rapit semper Avarus &
nunquam satiatur : non Deum
timet : nec Hominem revere-
tur : nec Patri parcit : nec Ma-
trem cognoscit : nec Fratri ob-
temperat : nec amico Fidem

S 5 servat:

Sententia Divina.

servat : viduam opprimit : pupillū invadit : liberos in servitium revocat : Testimonium falsum profert, res Mortui occupantur, quare & qui faciunt non moriuntur ? Quæ est illa animarum infania ? amittere Vitam : appellare Mortem : acquirere Aurum : & perdere Cœlum.

Bernard. super Cant.

Ser. 38.

Avaritia rotis vehitur, quatuor vitiorum : quæ sunt, pusillanimitas, inhumanitas, contemptus dei, mortis obliuio. Porro iumenta trahentia, tenacitas, repacitas, & hic vnus auriga ambobus præsidet: Ardor habendi, hic auriga ad virgendum

Sententia Diuine.

gendum trahentia flagellis v-
titur acerrimis, libidinæ ac-
quirendi, & metu amitten-
di: hæc sola Avaritia, quia
conducere plures non patitur,
vno contenta est servitore.

*Hugo Lib. 2. de Claustro
anime.*

Duo sunt quæ illicite solent
acquirere. Scilicet, Superbia
& cupiditas: & duo quæ malè
conviuntur acquisitis, Gula, &
Luxuria. Duo sunt qui malè
possidere volunt: Scilicet pro-
digus, & Avarus, vnus vt con-
greget, alter vt dissipet, & duo
quæ possessi defendunt: Scili-
cet, intemperantia, & pruden-
tia. Mundi superbia à Diabo-
lo clausit Cœlum. Gula pri-
mo

Sententia Divina.

mo parenti abstulit Paradisum, Avaritia Divitiaperuit Infernum, Intemperantia verò adhuc corrumpit Mundum.

Hiero. in quodam Ser.

Cum cetera vitia senescen-
te homine senescant: sola A-
varitia invenescit,

Ibidem.

Nihil aliud est avarus, quam
bursa principum, cellarum las-
tronum, rixa parentum, sibilus
hominum.

Cupiditas.

Pau. ad Tim. 1. Ca. 6.

Fons Perditionis est Cupi-
ditas, quam quidam appe-
rentes

Sententia Divina.

rentes errauerunt à Fide, & inferuerunt se doloribus multis.

Petr. Rau. in Ser.

Omnium malorum radix est Cupiditas, transgressionis Mater, Magistra nocendi, primipilaris Iniquitatis, Auriga malitiæ, Siccatrix virtutum, Seditionis origo, Fovea scandalorum.

Innocen.

Tria maximè solent homines affectare. Opes, voluptates, Honores : de Opibus, praua: de voluptatibus, turpia: de honoribus, va uaprocedunt. Nā opes generant Cupiditatem & Avaritiam : Voluptates pariunt Gulam & Luxuriam : Honores nutrivnt superbiam, &
Ia Stan-

Sententia Divina.

Iactantiam.

*Innocen. de Vilitate Con-
ditionis Humane.*

Radix nequitie est Cupidi-
tas, hæc sacrilegia committit &
furta, Rapinas exercet & præ-
das, Bella gerit & Homicidia,
Simoniacè vendit, & emit, in-
quæ petit & recipit, injustè ne-
gotiatur & fœneratur, instat
dolusq; imminet fraudibus,
dissolvit peccatum, & violat
Iuramentum, corrumpit Tes-
timoniū, & pervertit judiciū.

Ira.

Proverb. 15.

Sicut fremitus Leonis, ita &
Regis Ira : & sicut Ros su-
per

Sententia Divina.

per herbam, ita & Hilaritas eius.

Ecclesi. 25.

Non est Caput nequius super caput Colubri, ita non est Ira, Ira inimici perniciosior.

Gregor. li. 5. Moral.

Per Iram iustitia relinquitur, quia dum perturbata mens, iudicium sine ratione exasperat, omne quod furor suggerit, rectum putat : per Iram, gratia vite socialis amittitur, quia qui se ex humana ratione non temperat : necesse est, ut bestialiter vivat, per Iram mansuetudo amittitur : per Iram concordia rumpitur : per Iram Lux veritatis amittitur, quia menti Iracundia confusionis tenebras

Sententia Divina.

tenebras incutit : Haic Deus
radium suæ cognitionis ab-
scondit.

Grego. 26. Moral.

Si is qui corrigere nititur,
Ira superatur : opprim it ante-
quam corrigat, nam dum plus
quam debet, accenditur sub
iustæ ultionis obtentu ad im-
manitatem crudelitatis effæ-
natæ.

Cass. Psal. Irascimini.

Vbi est fervida vindicta, non
est temperata Iusticia.

Gregor.

Quoties Ira animum iuva-
dit, mentem edoma, vince
te ipsum, differ tempus furo-
ris: quum tranquilla mens fu-
erit, fac quod placet.

Euripides

Sententia Divina.

Euripides in Aële.

Quisquis Iræ preceps indulget, in malum finem eruit.

Invidia.

Iam. 3.

Vbi zelus & Invidia, ibi
inconstantia & omne opus pravum.

Isid. in Syno.

Invidia cuncta bona devorat ardore pestifero : Invidia animæ Tinea seorsum comedit, Pectus vrit, mentem affligit, Cor hominis, quasi quædam pestis depascit.

Sen. in Episto.

Venenum quod serpentes
in alienam pernitiem effundant,
sine

Sententia Divina.

sine sua continent, non ita vtrium invidiæ continentur: nam invidus torquet & macerat, bona odit & extenuat, Injurias verò dilatat & auget.

August. super Iohan.

Tolle invidiam, & tuum est quod habeo: tollam invidiam, & meum est quod habes.

Valerius Max. li. 4. de

Amicitia.

Nulla tam modesta felicitas, quæ malignitatis dentes vitare possit.

Phocylides.

Ne inideas bona socijs, ne maculam contrahas: sine invidia cœlestes etiam inter se sunt: non invidet Luna multò prestantioribus solis Radijs:
non

Sententia Divina.

non Tellus Cœlestibus altitudinibus, cū subter ipsa sit: non flumina, Pelagis sed semper concordiam habent.

Malitia.

Reg. 1. cap. 22.

SI perseveraueritis in Malitia, & vos, & Rex vester pariter peribitis:

Bernard. super Can.

Habet Malitia Curcū suū Rotis quatuor consistent: sævitia, Impatientia, Audacia, Impudentia: valde enim velox est Curcus iste ad effundendum sanguinem, qui nec innocentia sistitur, nec Patientia retardatur, nec Timore frænatur,

Sententia Diuina.

frænatur, nec Pudore inhibetur : Trahitur autem duobus pernicipibus Equis & ad omnem peniciem paratissimis, terrena potentia, & Seculi Pompa. Porro president his duobus Equis Aurigæ duo, Timor, & Livor: Timor quidem pompam: Livor, potentiam agit.

Gregor. li. 12. Moral.

Mens praua semper in laboribus est, quia aut molitur mala, quæ inferat: vel metuit, ne sibi ab alijs inferantur, & quicquid contra proximos cogitat hoc contra se cogitari à proximis formidat.

Sene. in Epist.

Malitia ipsa maximam partem veneni sui bibit, at venenum

Sententia Divina.

num quod serpentes in alienā
perniciem perferant, sine sua
continent; non est huic simile
hoc, habentibus pessimum
est.

Idem in Prover.

Malefacere qui vult, nusquā
non invenit causam: malevo-
lus semper sua natura nititur.

Calumnia.

Malach. 3.

Accedam ad vos in judi-
cio, & ero Testis velox
Maledicis, & Perjuris, & qui
calumniantur mercedem Mer-
cenarij.

Herodot. li. 3.

Calumniā res est grauissi-
ma:

Sententia Divina.

ma : in qua duo sunt qui iniuriam faciunt, vnus qui afficitur : Calumniator enim Iniuriam facit, non presentem accusans, & similiter, qui Accusanti fidem habet antequam verè rem cognoscit : Qui autem abest, iniuriam patitur tū ab illo Calumniatore, tum ab eo, qui ipsum, aures Calumnianti prebens pro malo reputat.

Theocrit. in Epist.

Ea est Calumniatoris natura, in crimen vocare omnia: probare verò nihil.

Loquacitas.

Sententia Divina.

Loquacitas.

Prima. Petri. 3.

Qui enim vult vitam diligere, & videre dies bonos, coerceat linguam suam à malis, & labia sua, ne loquatur dolum.

Eccle. 41.

Non duplites sermonem auditus de revelatione sermonis absconditi, & invenies gratiam apud omnes homines.

Bern. in quodam Ser.

Lenis quidem Sermo, quia leniter volat: sed graviter vulnerat: leniter transit, sed graviter vrit, leniter penetrat amicum,

Sententia Divina.

cum, sed non leniter exit: leniter profertur, sed non leniter reuocatur, facile volat, adeo Charitatem facile violat.

Gregor. lib. 8. Moral.

Lingua sub magna moderationis liberatione seruanda est, non insolubiliter obliganda, ne aut laxata in vitium defluat, aut restricta etiam ab utilitate torpescat.

Hugo lib. 2. de Anima.

Lingua labitur vt Anguilla, penetrat vt sagitta: tollit Amicos: multiplicat Inimicos: movet Rixas: seminat Discordias: vno ictu multos percutit, & interficit: blanda est, & subdola, & parata ad exhaurienda bona, & miscenda mala.

Qui

Sententia Divina.

Qui custodit Linguam suam,
custodit Animam, quoniam
Mors, & Vita in potestate
Linguae est.

Taciturnitas.

Iacob. in Epist. cap. 1.

Sit omnis homo velox ad
audiendum : tardus ad lo-
quendum, & tardus ad iram.

Ambros. li. 1. de Off.

Silendi patientia, oportu-
nitas loquendi, & contemptus
Divitiarum, sunt maxima fun-
damenta virtutum.

Proverb. ca. 25.

Sicut Vrbs patens, & absq;
murorum ambitu, ira vir, qui
non potest in loquendo cohi-
T bere

Sententia Divina.

bere Spiritum suum.

Hieron. in quodam Epist.

Div considera quid loquendum sit, & adhuc tace provide, ne quid dixisse poeniteat, sapiēs vt loquatur multa prius considerat, quid, aut cui loco vel tempore dicat.

Humilitas.

Luc. i.

DEposuit p̄tentes de Sede, & exaltavit Humiles.

Quanto maiores, eò te geras submissius, & gratiam apud dominum reperies: multi quidem altitudine fortunæ, gloriæque excellunt, sed mansuetis revelantur Arcana, Quo.

Sententia Diuina.

Quoniam potentia domini
magna est & ab humilibus
gloriam consequitur.

Pet. 1. ca. 5. Luc. 7. & 8.

Dominus superbis resistit
Humilibus dat gratiam, Et
omnis qui se exaltat, humiliabitur : & qui se humiliat, exaltabitur.

Bern. sup. Can. Ser. 45.

Scio neminem absque sui
cognitione saluari, de qua nimirum mater salutis, Humilitas oritur, & timor Domini, qui & ipse sicut initium Sapientiae, ita & salutis est.

Bernar. super Miss. est.

Non magnum est esse humilem in abiectione magna, prorsus & rara virtus, Humi-

Sententie Divina.

litas honorata.

*Valerius in quodam Ser.
mone.*

Humilitas in paupere grata
est, in divite gloriosa: Humili-
tas inter inimicos, blanda:
Superbia inter amicos, ingra-
ta: blanda est & officios sem-
per humilitas, in amicitijs gra-
ta, in contumelijs oriosa non
extollitur prosperis, non mu-
tatur adversis, non extorquet
servitium, non requirit voces
Adulantium.

Bernard. in Epist.

Eode in te fundamentum
Humilitas, & pervenies ad fa-
stigium Charitatis: vis capere
celsum altitudinem Dei? cape prius
humilitatem Christi: sola est
virtus

Sententia Diuina.

virtus humanitatis, reparatio
læsæ charitatis.

Amor Proximi.

Iohan. Apost. Epist. 1. ca. 3.

Qui diligit fratrem suum,
in lumine manet, & scâ-
delum in eo non est, qui au-
tem odit fratrem suum, in te-
nebris est, & in tenebris am-
bulat, & nescit quo eat, quia
tenebræ obcæcaverunt oculis
eius.

Grego. li. Moral 4.

Duo sunt precepta Charita-
tis, dei : videlicet, & Amor
Proximi : per amorem Dei,
gignitur amor Proximi. & per
amorem Proximi, Dei amor

T 3

nutritur

Sententia Divina.

nutritur : Nam qui amare de-
um negligit, perfectè diligere
proximum nescit. Et tunc ple-
nius in Dei dilectione profici-
mus, si in dilectionis gremio,
Proximi charitatem colliga-
mus. *Basil, in Hepam.*

Thesaurus indeficiens, est
amor Divinus : quem, qui ha-
bet, dives est : quo, quicunque
caret, pauper est.

August.

Vbi Charitas non est, nō pos-
test esse iustitia, dilectio enim
proximi, malū non operatur.

Amicitia.

Proverb. 12. & 17.

Qui negligit damnū prop-
ter Amicum, iustus est.
Omni

Sententia Divina.

Omni tempore diliget qui Amicus est, & frater in Angustijs comprobatur.

Ambrosius Officior.

Lib. 3.

Pietatis custos, Amicitia est, & equalitatis magistra : ut superior inferiori, & equalem se exhibiat, & inferior superiori.

Ambrosius ibidem.

Solacium huius vitæ est, ut habeas cui pectus tuum aperias, cui Arcana communices, cui secreta tui pectoris committas, ut colloces tibi fidelè virum, qui in prosperis gratuletur tibi, in tristibus compatiatur, in persecutionibus adhortetur : facilis vox & cõmunis,

Sententia Diuina.

tuus sum totus, sed pauior est
affectus.

Ecclesiast. 24.

Qui denudat arcana Amici,
fidem perdit, & non inueniet
Amicum ad animum suum.

Ecclesiast. 12.

Fidem posside cum Amico
in paupertate illius, vt in bonis
illius lætaris. In tempore tri-
bulationis illius permane illi
fidelis, vt in Hæreditate illius
cohæres sis.

Iob. 6.

Qui tollit ab Amico mise-
ricordiam, timorem Domini
derelinquit.

Ecclesiast. 6.

Amicus fidelis medicamen-
tum Vitæ, & immortalitatis &
qui

Sententia Diuine.

qui metunt Dominum, in-
uenient illum.

Fides sue Fidelitas.

Iohn. 22.

Qui crediderit in me, eti-
am si mortuus fuerit vi-
uet, & omnis qui uiuit, & cre-
dit in me, non morietur in æ-
ternum.

Mat. 9.

Si potes credere, omnia pos-
sibilia credenti.

Ambro. l. de Cain & Abel.

Fides radix omnium virtu-
tum, & quod super hoc fun-
damentum ædificaueris, hoc
solum ad operis tui, fructus &
virtutis proficit mercedem.

T 5

August.

Sententia Divina.

August. de verbis Domini.

Nullæ maiores Divitiæ, nulli Thesauri, nulli honores, nulla huius mundi major est substantia, quàm est Fides Catholica, quæ peccatores homines salvat, Cæcos illuminat, Infirmos curat, Cathecuminos baptizat, Fideles justificat, penitentes repanat, Iustos augmentat, Martiès coronat, Virgines & Viduas, Coniugales casto pudore conseruat, Clericos ordinat, sacerdotes consecrat, in hæreditate æterna cum Sanctis Angelis collocat.

Ambr. lib. 1. Officiorum.

Liquet in bello fidē, & iustitiā observari oportere, fundamentū enim Iustitiæ est Fides.

Aug.

Sententia Divina.

Aug. de fide ad Petrum.

Hoc est humanæ salutis initium, sine hoc nemo ad filiorum Dei numerum potest pertinere vel pervenire, sine hoc omnis labor hominis vacuus est.

Conscientia.

2: Corinth. 1.

GLoria nostra hæc est, testimonium Conscientiæ nostræ, quod in simplicitate cordis, & sinceritate Dei, & non in sapientia Carnali, sed in gratia dei conversati sumus in hoc mundo.

Hugo. lib. de Anima ca. 9.

Conscientia bona titulus est

Re.

Sententia Divina.

Religionis, Templum Salomonis, Ager Benedictionis, Hortus Deliciarum, Aureum Declinatorium, Gaudium Angelorum, Arca Fœderis, Thesaurus Regis, Aula Dei, Habiraculum Spiritus Sancti, Libet signatus, & clausus, & in Die Iudicij apperendus.

Bernar. li. de Conscientia.

Bona Conscientia quotidie virefcit, laboribus non affligitur, denique afficit gaudio viventem consolatur morientem, æternumque durat.

Misericordia.

Luk. 6.

EStote Misericordes: sicut & Pater vester Misericos est.

Prouer.

Sententia Divina.

Proverb. 2.

Misericordia & veritas custodiunt Regem, & roboratur clementia Thronus eius.

Chrisost. super Matheum.

Misericordia est salutis praesidium, Fidei ornamentum, Propitiatio peccatorum: hæc est quæ justos probat, Sanctos roborat, dei cultores ostendat.

Misericordiae virtus tanta est, ut sine illa, cetera, & si sint, prodesse non possunt.

Quamvis enim aliquis Fidelis sit & castus, & sobrius, & alijs majoribus ornatus insignibus, si Misericors tamen non est, Misericordiam non meretur.

Aug. de Servo. domini.

Beati

Sententia Divina.

Beati illi qui subveniunt miseris quoniam eis rependitur, ut per misericordiam Domini de miseria liberentur. Nam id ipsum videtur iustum, ut qui a potentiore adiuvari vult, adjuvet inferiorem, in quo est ipse potentior.

Cass. in Epist.

Benigni Principis est, ad clementiæ commodum transilire terminos Acquistatum: quando sola est Misericordia cui omnes virtutes honorabiliter cedere non recusant.

Veritas.

Psal. 116.

Veritas magna est, & fortior præ omnibus. Omnis

Sententie Divinae.

nis terra Veritatē invocat: Veritas domini manet in æternū.

Eccle. 4.

Non cōtradicas verbo veritatis vllō modo, & de Mendatio in eruditionis tuæ cōfundere.

Bernard. in Serm.

Veritas sola liberat, sola salvat, sola lavat.

Bernard. de Gra. Humana.

Cum sint tres gradus, seu status Veritatis, ad Primū ascendimus per laborē Humilitatis: ad secundū, per affectum compassionis: In primo veritas reperierur seuera: in secundo, Pia: in Tertio, Pura. Ad primū ratio ducit qua nos discuti-
mus: ad secundū affectus pro-
ducit, quo alijs misereamur:
ad

Sententia Divina.

ad tertium puritas rapit, qua
ad invisibilia sublevamur.

Christ. de Laudibus Pau.

Hom. 3.

Talis est conditio Falsitatis, vel Erroris, ut etiam nullo sibi adistente consenescat, ac defluat. Talis autem est diverso Veritatis status ut etiam multis impugnatis suscitetur, & crescat.

Seneca in Epist.

Magna est Veritas, quæ contra omnium Ingenia, Caliditatem, solertiam, & contra fictas hominum Infidias facile se per seipsum defendit.

Castitas.

Sententia Divina.

Castitas.

Tim. 5 & Sapien. 4.

TEipsum Castum custodi.
O quàm pulchra est Casta
Generatio cum Claritate. Im-
mortalis est enim gloria illius:
quoniam & apud Deum nota
est, & apud homines.

Corinth. 7.

Qui Matrimonio jungit Vir-
ginem suam, benè facit: & qui
non jungit, melius facit.

*Cypr. de xij. Abusi-
onibus.*

Castitas est ornamentum
Nobilium, Exaltatio Humili-
um, Nobilitas Ignobilium,
Pulchritudo vilium, Solamen
Merentium,

Sententia Divina.

Merentium, Augmentum omnis pulcritudinis, Decus Religionis, Minoratio Criminū, Multiplicatio Meritorum, Creatoris omnium Dei Amica.

Bernard. in Epist. ad Senon.

Sola est Castitas, quæ in huius, Mortalitatis, & loco, & tēpore, flarum quēdam Immortalis gratiæ represētat, in qua, nec nubent, nec nubentur.

Bernard. in Epist.

Castitas, sine Charitate, Lāpas est sine Oleo: Subtrahe Oleū, Lampas non lucet: tolle Charitatē, Castitas non placet.

Ibidem.

Quid Castitate decorius?
quæ mundū de immūdo conceptum Semine: de Hoste domesticum,

Sententia Divina.

mesticum, hominem, denique
Angelum facit

Virginitas.

Virginitas, Thesaurus in-
cōparabilis est, & Mons
altus, ad quam Angelus hor-
tatur.

Gregor. sup. Ire.

Flos est Virginitas : Flos
Martyrium : Flos Actio bona :
In horto Virginitas : in Cam-
po Martyrium : bonum opus
in Thalamo.

Bosus.

Maior est victoria Virginū,
quàm Angelorū. Angeli enim
sine Carne vivunt : Virgines
verò in Carne triumphant.

August.

Sententia Diuina.

August.

Virginitas est Soror Angelorum, Regina virtutum, Possessio omnium bonorum.

Virtus.

Iohan. Epist. 3. cap. 1.

Qui benefacit, ex Deo est: qui malefacit non videt Deum.

August. in Epist. ad Macedonium.

In hac vita Virtus non est, nisi diligere quod diligendum est: id diligere, prudentia est: nullis inde averti molestijs Fortitudo: nullis illecibis temperantia est, nulla Superbia, Iustitia est.

Senec.

Sententia Divina.

Senec. Epist.

Virtus extollit hominem, &
super Astra Mortales collo-
cat.

Senec. in Epist. 75.

Virtus, Regna, Vnbes, Pro-
vincias temperat, fert Leges,
colit Amicitias. Non minor
est si ex altiore fastigio in pri-
vatum, ex Regio in humilem
subducitur, ex publico, ex spa-
tioso rure, in angustas Domos
vel Angulos coit.

*Cicero in Lib. Amicitia
in Princi.*

Virtute ipsa non tam multi
predicti esse, quam videri vo-
lunt. Hos delectat assentatio.

Boetius.

Imperante, florenteq; ne-
quitia

Sententia Divina.

quiritia, virtus non solum Præ-
mijs caret, verum etiam Sce-
leratorum pedibus subiecta
calcaratur, & in loco Facinorum
supplicia luit.

Post Cineres virtus vivere
sola facit: victus nullius For-
tuna Incommodis obnoxia.

FINIS
Elizabetha
Fogwell



